

# The Inquirer.

A Religious, Political, and Literary Newspaper, and Record of Reberent Free Thought.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

NO. 2447.  
NO. 187, NEW SERIES.]

LONDON, SATURDAY, MAY 18, 1889.

[PRICE 2d.

## CONTENTS.

TOPICS AND EVENTS	PAGE	SPECIAL ARTICLES:—	PAGE
CHURCHES AND SOCIETIES:—		The "Inevitable" Holy Family .	312
British and Foreign Unitarian Association ...	306	Centres of Spiritual Activity ...	313
Provincial Assembly of London and South-Eastern Counties ...	308	NOTES AND COMMENTS ...	315
London Sunday School Society ...	314	CORRESPONDENCE:—	
London Domestic Mission ...	315	Unitarians and "The Christ" ...	316
Short Reports ...	310	Essex Hall ...	317
OBITUARY:—		Theism in India ...	317
Richard Baxter Davidson, Esq., M.D. ...	311	Belper Chapel ...	317
LEADERS:—		Blackfriars Mission Sanitarium ...	317
Life and Labour in East London. ...	312	Mr. Spurgeon among the Heretics ...	317
		Paris Exhibition Scheme ...	318
		LITERATURE:—	
		Short Notices ...	318
		ADVERTISEMENTS ...	319

## TOPICS AND EVENTS.

—O—

THERE will be a general feeling of satisfaction among the Free Churches of this country at the departure which has now been made in the direction of forming a Provincial Assembly for London and the South-eastern counties. The weakest part of the system which has obtained hitherto among us has been long felt to be the disorganisation of the Southern churches. They have been weak partly because they have been isolated. The bond of union is now definitely in view, and all parties may be congratulated on the practical unanimity of the meeting last Tuesday. If a similar feeling of cordial co-operation is maintained there can be no doubt that a considerable accession to the spiritual life of our congregations will result.

IT cannot be too clearly or too emphatically stated that the Assembly will have no administrative control of any kind, either with respect to existing societies, congregations, or ministers. Liberty of action will be as absolutely reserved to each and all of these as could be desired by the most ardent apostle of freedom; and the fact that the Rev. C. J. Street on the one hand, and the Rev. W. Carey Walters on the other, expressed their confidence in the Assembly as a common society for all, is some testimony of its width and comprehensiveness. If friends of religious progress will only contrast their little crotchets with the immensity of the task involved in bringing purer notions of religion into the religious world itself, and to bring guiding principles to those outside the sphere of all the churches, there will be less tendency to dwell on exaggerated fears and unworthy suspicions.

THE debate over the resolutions proposed at the meeting is illustrative of the risks attending every such gathering. The chief object is often obscured by some side issue, which, important as it may seem to a few, is of very little interest to the majority. No one can blame the earnest men and women who really feel that unless they are correctly named their institution will go wrong; but they are certainly open to commiseration. The one real service rendered by the discussion was the proof that only half-a-dozen out of over a hundred delegates were so distressed about the too hospitable look of the name over the door of the new Assembly. What bogey is it of which they are afraid? Is it their belief that we shall soon have a clamorous crowd of unchristian people knocking for admission? Even then the key is in our own hands. But whence are the invaders coming? If the foes are already within the gates then painting the lintel will not remedy the evil. Courage, good brothers; and let us get to work!

IT will gratify Dr. Martineau's numerous admirers to observe from our report of Tuesday's meeting, how vigorously alert he continues, and they will welcome his speech on that occasion, if for no other reason, for the evidence it gives of his unabated interest in all that concerns the welfare of the Liberal churches. Professor Carpenter

paid a graceful and evidently sincere tribute to his former teacher when he said he had gathered one more lesson from him during the last months of discussion on organisation. The gracious and genial qualities of a character so rich have been especially displayed in the readiness with which he has met every suggestion that could make for real improvement in our affairs, although his own scheme was rejected almost entirely. The spirit of humour which has often lit up his philosophic pages with playful gleams was also apparent on Tuesday in the relish with which at the close he gave one of Dr. Shepherd's famous jokes about the (unreformed) Lancashire Assembly. The joke will create a smile beyond the limits of those who heard it. Dr. Shepherd, who used to ask the landlord of the hotel how he liked his customers when the "parsons" had dined, put the question once (at Bolton) when a party of "regular" clergy had dined previously. On being asked which he liked best, he said, "Well, you see, sir, there's a difference. The clergy are the best with the bottle, but the parsons are the de'il with the trepcher!"

WE are very glad to have received a letter from a "Twenty Years' Member" of the Church of the Messiah, Birmingham, repudiating the criticisms of the writer in the *Contemporary Review*, whom we quoted last week. Our correspondent says:—

"Members of Dr. Crosskey's congregation who read what the *Contemporary Pulpit* says of him, must feel how untrue it is to say that he appeals to 'the heads rather than to the hearts of his hearers,' and that 'he seems unable to create enthusiasm in others.' I know that in many of his people he creates a constant endeavour to lead honest, sincere lives. I have seen characters growing stronger and being uplifted by his warm enthusiasm and earnest sincerity. I know that humble members of his congregation look up to him with reverent affection, and that a word from him has sent them to their week of toil with a quiet gladness that is felt rather than seen. There is an enthusiasm that excites for a time, and there is an enthusiasm that builds up and presses on; of the latter Dr. Crosskey is an inspirer."

It will certainly be most gratifying to Dr. Crosskey to receive this testimony from a member of his own church, and we have good reason to know that it might be multiplied indefinitely. The writer referred to evidently "got up" Birmingham to order, and some superficialness was inevitable.

WE have before us the Circular just issued by the Committee of the Essex Hall Club, and we hope that it will have the desired effect of bringing in more members. We can strongly recommend our country readers who may have any probability of coming to the metropolis to join the club; the subscription is merely nominal, and the advantages many. We think that the club room will be found especially useful for persons coming to the May Meetings to while away any spare half-hours, which they are pretty sure to find at their disposal. The originators of the club ought to be satisfied with the way in which the room is used; for although the number of members does not increase as rapidly as might be wished for, yet those who have joined make use of the room considerably more than heretofore, if the attendance book is any criterion.

ONE of our "Constant Readers" asks us this week "which pole of Unitarianism the *Inquirer* considers itself specially bound to represent"; and apparently considers the admission of letters or signed contributions from those who have notions approaching to the Christology of the orthodox as "signs of retrograde movement." We rather expected a few rousing epistles embodying just the opposite suspicions, in consequence of the appearance in our columns of the numerous letters recently advocating the cause of Ethical culture apart from theological conceptions. The fact is, our friend quite mistakes the function of this journal in supposing it to consider itself "specially bound" to represent any pole of Unitarianism. Its freedom is the best guarantee that the "intellectual and advanced party," of which our friend speaks, will generally agree with what is inserted, because it is freedom to hear all sides which makes for real in-



telligence. We rejoice in reckoning among our supporters readers who are included in very different Churches and sects, but who are bound together by common sympathy with the principle of religious free-thought. "Let truth and error grapple"—it becomes the strong mind to be patient.

## CHURCHES AND SOCIETIES.

*(Secretaries and others are particularly requested to send their reports—which should be as brief as convenient—not later than Tuesday, otherwise such matter must be condensed or postponed.)*

### BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

THE Council met on Tuesday afternoon, in the Council Room of Essex Hall. In the absence of the President of the Association the chair was taken by Mr. S. W. Preston, one of the Vice-Presidents. There were also present the Revs. Dr. Vance Smith, T. W. Freckelton, R. Shaen, R. Spears, W. M. Ainsworth, W. G. Tarrant, C. J. Street, A. Lazenby (Glasgow), and J. Taylor (Horsham); Mrs. Garrett, Miss M. Martineau, Miss Teschemacher, Miss M. L. Tagart; Messrs. F. Nettlefold, S. S. Tayler, D. Martineau, H. Jeffery, J. T. Preston, J. F. Schwann, Cogan Conway, W. Spiller, Howard Young, E. Capleton, I. S. Lister, H. Bramley (Sheffield), H. Blessley (Portsmouth), E. Ellis (Guildford), I. M. Wade, A. J. C. Fabritius; and the Rev. H. Ierson, Secretary.

The minutes of the January meeting of the Council were read and confirmed.

The SECRETARY read the Report of the Executive Committee, which was as follows:—

#### REPORT OF THE EXECUTIVE COMMITTEE.

At the meeting of the Committee in March the Secretary was instructed to convey to the family of the late Mr. Richard Peacock, Vice-President, and member of the Council, the expression of their respect and sympathy. This has been duly acknowledged.

The Reports from Japan, which have appeared from time to time in the papers, show with what intense interest the study of religion has been taken up by the nation, and how eagerly the educated Japanese are craving for a rational presentation of the Christian faith. The Council will be pleased to receive the information respecting his mission which the Rev. A. M. Knapp has communicated to the Secretary.

The Committee would remind the members of the Association that at the approaching annual meeting they will be called upon to decide the two questions which have been considered at various meetings of the Council, viz.: First, whether the annual meeting shall be held, henceforth, at a fixed date, such as the second or third week in May, or continue, as hitherto, at Whitsuntide, with its six weeks' margin of variation. Secondly, a question of grave importance as affecting the constitution of the Association; whether the rule of lay membership by payment of a guinea a year shall be altered, leaving it open for any person to become a member who pays an annual subscription, and to be entitled to vote after an enrolment of twelve months, provided all annual subscriptions have been paid, and in no case less than two such subscriptions. Resolutions on these two points will be submitted to the meeting of Thursday, June 13th.

The arrangements for the anniversary in Whitsun week differ somewhat from those of former occasions. On Wednesday, June 12, the service will be held in Essex Church, the Mall, Kensington, at eleven o'clock, to be conducted by the Rev. T. R. Dobson, of Brighton, and the preacher of the sermon the Rev. H. E. Dowson, of Gee Cross; and in the evening of the same day will be the Conference in Essex Hall, at half-past six.

On Thursday the annual meeting will be held in Essex Hall, the chair to be taken at half-past ten, and in the evening will be the soirée, from half-past five, at the Cannon-street Hotel.

Two Papers will be read at the Conference on (1) "Modern Orthodox Difficulties in the way of Accepting Unitarian Views"; (2) "How can we Best Promote Self-supporting Churches among the People?"

At these meetings will be present, as the representative of the French Liberal congregations, a gentleman who has been deputed by the "Délégation" in Paris to carry on the good work which was begun last year by M. Narcisse Cyr, to make known the great needs of their people, and to receive contributions for them on behalf of their Central Committee. It is earnestly hoped that a cordial welcome will be given to the Rev. A. E. O'Connor in this capacity. He has been for several years pasteur at St. Germain de Calbute, Lozère, the district for which Mr. Cyr so impressively pleaded.

It will be remembered that according to the terms of the Samuel Taylor bequest, by which the Association has so largely profited in past years, the residue of the estate was to be handed over, subject to the payment of two annuities. These have been commuted to the satisfaction of the parties, thereby setting free the amount of about £4,000, which the Executors have paid in instead of waiting for the reversion. This arrangement has been made, with the entire concurrence of the Committee, in final settlement of the business.

The Executors of the late Mr. W. McQuaker having discharged the various other requirements of his will have now handed over to the Association, as the will directed, the remaining balance, amounting

to £30,100, the interest on which is to be used for the promotion of Unitarian Christianity in Scotland. The expenditure of this income from year to year in carrying out the intentions of Mr. McQuaker's bequest will henceforth constitute one of the most important duties of the Executive Committee.

The Association was invited to send representatives to the recent meetings of the Triennial Conference of the Society for the Liberation of Religion from State Patronage and Control. The following gentlemen were appointed:—Mr. S. S. Tayler, Mr. T. Chatfield Clarke, the Rev. W. G. Tarrant and the Rev. W. Copeland Bowie.

Mr. Bradlaugh's Bill for the Abolition of the Laws against Blasphemy has not been passed. A petition had been presented on behalf of the Committee by Mr. Rathbone in favour of the Bill, provided that an amendment could be made in its provisions with the view of preventing offensive representations of sacred things deliberately intended to wound the religious feelings of others, without imposing any restriction on the freest expression of any opinion honestly entertained. Petitions were also sent to both Houses of Parliament in support of the Bills for amendment of the marriage law.

Since the last Council Meeting a short series of three People's Services have been conducted by the Rev. J. Page Hopps in the Foresters' Hall, Cambridge-heath-road, Mile-end. Mr. Hopps gratefully reports the cordial and invaluable help of the Rev. T. B. Evans and the Stepney congregation, especially in the house to house visitation in the district, which always contributes so powerfully to the interest and success of these services.

The People's Services at Ipswich, conducted on alternate Sundays for four months chiefly by the Rev. T. B. Broadrick, were continued up to the end of March, the popular interest in them having been unabated to the last. The large hall in which the services were held on the Sunday afternoons was always filled, and good congregations assembled at the subsequent evening services in the chapel. Mr. Broadrick and the zealous friends who helped him are to be congratulated on the remarkable success of this endeavour to present the religious aspect of Unitarianism to the popular mind.

The thirteen popular services at the Shoreditch Town Hall, under the charge of the Rev. T. W. Freckelton, were brought to a conclusion early in February. The general tone and effect of these meetings was reported as eminently satisfactory.

Two very successful services have been lately held in a Public Hall at Chelmsford, the expenses of which the friends there defrayed from their own funds—the only help they asked for was the loan of hymn books, which the Committee readily granted.

Finding it impossible to arrange satisfactorily for the adoption of any existing hymn-book with the view of issuing a cheap popular edition, the Committee requested three ministers to make a selection that would meet the wants of the congregations desiring such a book, and their report is expected shortly, when the committee hope that the publication will not be long delayed.

In accordance with a resolution adopted at the last meeting of the Council the Committee have carefully considered a communication from the Secretary of the Central Postal Mission, offering suggestions with the view of supplying additional means of meeting the wants of inquirers. Steps are being taken to carry out this object. In particular, it may be mentioned that with the permission of the Rev. Stopford Brooke his discourse on "Eternal Punishment," which has been much asked for, is now reprinting, and will be ready in a few days. They have issued as a tract, with the permission of the Rev. R. A. Armstrong, the preface to his lectures on "Robert Elsmere." They have also in the press for re-issue the tract by the Rev. R. L. Carpenter, "They have taken away my Lord," and the "Five Letters on a Conversion to Roman Catholicism," by the Rev. R. R. Suffield. Several of our friends, and one in particular, just before her recent decease, had urged upon the committee the importance of diffusing information at the present time on the subject treated of in these letters.

Since the last Council Meeting, besides grants of other books, chiefly to Methodist and Baptist ministers, 78 copies of Dr. Channing's works have been sent, on special application, to clergymen and Methodists, and to students of St. Augustine's College, Canterbury; Cheshunt College, the Baptist College, Regent's Park, and the Congregational Institute, Nottingham. Books have also been given for bazaars at Dob-lane, Failsforth, and Uppertorpe, Sheffield; to Free Public Libraries at Brighton and Dudley, and to several of the Postal Missions, to the number in all of 227, besides 78 books and pamphlets with some special tracts granted for the use of the lay preachers connected with the Northumberland and Durham Association, and 105 to several newly settled ministers for aid to their own studies. Tracts have been sent free, to eighteen places, to the number of 11,600, and to twelve Postal Missions 11,000, making a total of considerably over 22,000.

The Committee are pleased to be able to report that the church at Carlisle is now in course of erection, and that the President of the Association will to-morrow lay the memorial stone, accompanied by a deputation from the Executive Committee. Through the continued kind help of Mr. Joseph Lupton a sufficiently large amount has been contributed to the Building Fund to fully justify the taking of this important step, so as to secure to the congregation a suitable place of worship and Christian work.

Grants in aid of services have been recently made for Derby, Douglas, Poole, Cardiff, Dover, Wolverhampton, Dowlais, and Gellionen, as also to the minister at Newtownards, and towards the extinction of the building debt at Wandsworth. To Ashford the grant was renewed for a time, on condition that the people made a certain contribution towards the support of the ministry, which they have promised to do their best to fulfil. In connection with



these grants the Committee instructed the Secretary to prepare a special report respecting the state and prospects of some thirty congregations receiving grants from year to year of various amounts. The result showed that in only a very limited number of cases could any reasonable hope be entertained of their being able for some time to come to support themselves without help. Nevertheless, the Committee feel that it is desirable, while assisting them, to stimulate these congregations to increased exertion.

The CHAIRMAN moved that the report be received and entered on the minutes.

The Rev. R. SHAEN seconded the motion, which was carried.

#### THE MCQUAKER BEQUEST.

It will have been seen that this is one of the subjects mentioned in the report. A conversation ensued with reference to it.

Mr. S. S. TAYLER, treasurer of the Association, said the bulk of the bequest had now been received in money. He mentioned the four several stocks in which it is proposed to invest sums which would yield about £900 a year. The remaining amount, £2,900, is invested in a shop in Glasgow, bringing in about £150 a year. The bequest gives no power to use the capital in building. The interest of the capital sum is to be devoted to the spread of Unitarianism in Scotland, and the total income would be about £1,000 per annum. In reply to a question put by Mr. Bramley, Mr. Tayler said the lawyers were of opinion that the terms of the bequest forbade any of the testator's investments being taken over. They had to be realised, and handed over in money.

The Rev. A. LAZENBY, who was present as a representative of the Committee of the Scottish Unitarian Association, gave the Council information as to the feeling of that committee with reference to the application of the bequest. They think one purpose to which it should be applied should be to strengthen existing Churches. The McQuaker fund, they think, may reasonably be asked to share with the Scottish Association in the regular grants to the churches receiving aid. Under the first clause of the will lectures might be instituted and supported in connection with existing churches. Under the second clause, missionary lectures might be supported; but the feeling of the friends in Scotland was against the appointment of a separate theological lecturer. The committee also think the Association's Postal Mission well worthy of support. They suggest that tracts especially suited for Scotland should be prepared and circulated. Popular services in theatres should be held. By these several methods something like £600 would be expended in the first year. His (Mr. Lazenby's) chief purpose, however, in appearing here to-day was to put forward the request that a representative of the Scottish Unitarian Association should be appointed on the committee of this Association. We should add that much of Mr. Lazenby's speech was devoted to bringing under notice the fact that grants hitherto made from the Sustentation Fund and by this Association to certain congregations in Scotland have been withdrawn, on the assumption that the operation of the McQuaker bequest will justify the withdrawal. He pointed out how hard it would be if any of our poorly-paid ministers in Scotland, suffering loss by the withdrawal of such grants, should, through any unavoidable delay in the operation of the bequest, fail to have their loss recouped. It would be painful to see them falling, as it were, between two stools. Would it not be possible to vote £100 straight away from the McQuaker fund to recoup them?

In the conversation which followed, Mr. ELLIS, who said he was on the committee of the Sustentation Fund, remarked that that committee simply sought to avoid overlapping. If the representatives of any Church that felt itself hardly used laid its case before the committee it would be duly considered.

The Rev. T. W. FRECKELTON: I think we may take it for granted that the poor ministers in Scotland will, somehow or other, be saved from falling between two stools.

This appeared to be the general feeling of the Council, and the matter dropped.

Mr. JEFFERY: I suppose the members of the Scottish Unitarian Association will continue their subscriptions?

The Rev. A. LAZENBY: I have tried to impress them with that moral. I cannot do more.

On the motion of Mr. JEFFERY, seconded by Mr. S. S. TAYLER, a vote of thanks was passed to the executors of the McQuaker bequest, for the prompt and efficient way in which they have carried out the terms of the bequest.

#### LISTS OF VICE-PRESIDENTS, &c.

The Council next proceeded with the revision of the lists of vice-presidents, home correspondents, and the executive committee, to be proposed for election at the forthcoming annual meeting. The name of the Rev. A. Lazenby was added to the Executive Committee.

#### THE UNITARIAN MISSION IN JAPAN.

The SECRETARY read the following letter from the Rev. Arthur

M. Knapp, missionary of the American Unitarian Association in Japan:—

51, Shiba, Sannai, Tokyo, Jan. 30, 1889.

DEAR SIR,—Knowing the kindly interest manifested by the substantial aid your Association has given to this Mission, I am prompted to send to you, apart from the report made to the American Unitarian Association, an account of the results of the past year's work.

In accordance with the instructions given me, this work has been mainly one of observation and inquiry. The instructions were, "To inquire into the religious conditions of Japan, as represented through and in the educated and intelligent classes, to acquaint them with the progress of liberal thought in America, to present to them that form of Christianity which is in harmony with such thought, and to establish in all friendly ways some method of co-operation."

The inquiry into the religious conditions of the educated classes has been rendered comparatively easy by the exceedingly hospitable reception accorded by these classes to the Unitarian messenger, and by the interest which they have manifested to learn what his message might be. The results of my inquiry are substantially as follows:—As in the Western world, there are large numbers, especially of young men, who, brought up in the old faith, and discovering its lack of foundation, have conceived a contempt for everything which goes under the name of religion; so there is here a very large element of indifference, not to say contempt, towards all forms of faith, this disposition being, of course, intensified by the suddenness of the reaction in the case of the Japanese. It is very easy, therefore, to see why Christianity, in the more or less superstitious guise in which it has been presented to this nation during the past twenty years, has made no impression whatever upon these classes. It is my deliberate impression, not to say conviction, that had our religion made its first entry here in its rational form as represented in Unitarianism, Japan would now be numbered among the Christian nations. And even now, so strong is the disposition to welcome all that belongs to Western civilisation, that I have found on the part of many educated young men a feeling of relief and delight at the discovery that there is a form of Christianity which they can accept without doing violence to their reason and common sense.

It has been with reference to what seemed, therefore, to be of prime importance in gaining access to the educated classes, to direct my efforts to doing away with the impression that Christianity is only another form of superstition. To this end I have published and circulated many thousand copies of the following books translated into Japanese:—"A Statement of Unitarian Principles," "The Liberal Christian Movement in America," "The Unitarian Idea of God," "The Unitarian Idea of Man," "The Unitarian Basis of Ethics," "The Unitarian Belief in Immortality," and "Unitarianism and Orthodoxy Compared." Besides these I have contributed innumerable articles bearing directly and indirectly upon the subject to the *Jiji Shimpō* and *Hochi Shimbun*, the two leading dailies of Tokyo and of the Empire. Among these articles there has been a series of "Answers to Questions about Unitarianism," selected from those most frequently asked in my correspondence with the Japanese. These have also been published in pamphlet form. I take pleasure in sending you herewith copies of all these publications.

I regard the access which I have gained to the columns of the leading journals as of the greatest importance in the work of the dissemination of our principles.

The editor of the *Jiji Shimpō* is Mr. Fukuzawa, the President of a college second only to the Imperial University. He is universally conceded to be the most powerful individual factor in the nation's life. His two sons, who have recently returned from a long residence in America, are amongst our warmest adherents, and prove to be my most efficient helpers in practical ways. Of the *Hochi Shimbun* the editor is Mr. Yano, an intimate friend of Count Okuma, the Minister of Foreign Affairs, and himself very influential in Government circles. He is considered the leader of one of the great political parties. Mr. Yano is an avowed Unitarian, and he does honour to the name by his earnest, honest, and devout life. I have been greatly indebted to him for valuable advice and assistance in my work.

Besides the circulation of documents and newspaper articles, I have established for the dissemination of our principles a very successful Post Office Mission. An advertisement of the object of my errand, inserted at long intervals lest its results be too overwhelming, brings me every day as large a mail as my translator can dispose of, and it is through this channel that our publications are sent where they are sure to be in demand. A circular letter sent last week to each of these correspondents, asking whether they had become sufficiently interested to desire to join a Unitarian organisation should such be formed, has met with an almost unanimous affirmative response.

So far as has been possible with the limited time at the disposal of one man, I have endeavoured to supplement these matters by class work, and in this I have been greatly helped by the Marquis Tokugawa, who is thoroughly loyal and earnest in his support, and upon whom we can depend for great influence and assistance in the future. He is now engaged in planning for the organisation of a Unitarian school in his own neighbourhood, to which, if established, he will give his name, and in charge of which he hopes to place a good Unitarian teacher. As the representative of the old *régime* he will become an important factor in bringing his country under the beneficent influence of a rational Christianity. It will thus be seen that access has been gained to all the leading elements of the national life. Mr. Fukuzawa, the leader of the democracy, has so far shown his appreciation of the Unitarian spirit as to ask me to select for him three new professors to fill recently-endowed chairs in his college.



Among those identified with the present *régime*, beside Mr. Yano, already mentioned, the Secretary of the Privy Council, Mr. Kaneko, who took a most conspicuous part in the framing of the Constitution just promulgated, amid intense national rejoicings, is so greatly interested in our movement as to propose raising an endowment fund for the establishment of a large Unitarian school, there being a gap in the school system of Tokyo which he thinks may thus be well filled. If now we add to these influences the name and the devout earnestness of Marquis Tokugawa, it will be seen that every channel of influence is open to us, and the times are propitious for making such a beginning here as may compensate in some degree for the lateness of our advent.

That we need a large force of men at the very start has become daily more evident to me. The field is too large, and the channels of influence to be filled too important, for us to risk our success by sending one man only to an empire of nearly forty millions. There is urgent need at the present moment of one who could give his entire time to the dissemination of our word through the newspapers now open to us. Another might profitably give his whole energy to class work among the students who swarm here in Tokyo. Another could edit and publish a distinctively Unitarian organ, which would speedily become self-supporting, as is everything of the kind here which represents a genuine movement. Still another could give his entire attention to lectures before the University students, while all could be available for Sunday services in the Unitarian churches which would spring up spontaneously and inevitably out of a movement thus inaugurated. And, still further, the task of organising such churches would absorb the attention of yet another worker.

It is my plan to visit the United States this summer for the purpose of selecting men and material for carrying out some, at least, of these purposes, in accordance with a plan which I have just submitted for the action of the A.U.A., and which will doubtless be communicated to you. I can only trust that it will meet the approval of the Honourable Board of Directors of each Association, and that through their co-operation it may be carried out to that success which every other element seems now to promise.—Sincerely and respectfully yours,

ARTHUR MAY KNAPP, Agent of the A.U.A. for Japan.

Rev. Henry Ierson, Sec. B. and F. Unitarian Association.

The Council then separated.

#### PROVINCIAL ASSEMBLY OF LONDON AND SOUTH-EASTERN COUNTIES.

##### DELEGATES' MEETING.

ON Tuesday evening, May 14, a meeting of ministers and delegates from the committees or congregations named below was held at Essex Hall. There were present 104 ministers and delegates, and two non-delegated members of the convening committee. The congregations represented, included twenty-two in London and neighbourhood, two in Essex, three in Surrey, seven in Sussex, and six in Kent; total forty congregations.

The chair was taken by the Rev. James Martineau, D.D., at seven o'clock.

The CHAIRMAN said it was quite unnecessary for him to state at that time the objects of that meeting of ministers and delegates; but it would be interesting to hear from Professor Carpenter, who had acted as secretary to the Provincial Committee, the particulars of the steps which had led to the convening of such a representative assembly. He therefore called on him to give a sketch or narrative of the antecedents of that meeting.

Professor J. ESTLIN CARPENTER said the real antecedent was none other than Dr. Martineau himself. The Paper read by him at the Leeds Conference about a year ago had marked a great era in the history of the Churches, and had created earnest discussions everywhere, especially during the autumn, when the congregations had under immediate consideration the proposals then made for organisation. A rising wave of interest had been manifested, and in London the unusual step had been taken of calling a meeting in December to consider more publicly what course was best to adopt in reference to the Scheme. Dr. Sadler presided at that meeting, which, after protracted discussion, extending into an adjourned meeting, had resolved:—"That with a view to the more thorough co-operation of our scattered Churches, and the maintenance of a high standard of efficiency in the ministry, it is expedient that provincial assemblies should be formed, in which congregations shall be represented by their ministers and lay delegates, as in the Provincial Assembly of Lancashire and Cheshire," &c. He need not trouble them by quoting the remainder of the resolution, which related to the formation of a General Assembly and of a Ministerial Roll. In seeking a body which could appropriately take the initiative in regard to a London Provincial Assembly they found that such an assembly had once existed, but had come to an untimely end in 1647 without leaving a successor. There existed a body, however, which had preserved a continuous existence since the historic age of English Presbyterianism. This is known as "The Body of English Presbyterian Ministers in and about the Cities of London and Westminster." This Society

meets at Dr. Williams's Library, and at one of its meetings, held subsequently to that just mentioned, it was resolved to form a committee, to institute the present movement. That committee, consisting of the Revs. Dr. Drummond, J. Estlin Carpenter, W. Carey Walters, and P. H. Wicksteed, convened a meeting which was held at the Library on March 20, Dr. Martineau presiding, and at which gentlemen from many of the local congregations were present by invitation. This meeting, having approved the project, appointed a committee, consisting of the Revs. Dr. Martineau, Dr. Drummond, J. Estlin Carpenter, W. Carey Walters, P. H. Wicksteed, and Messrs. D. Martineau, W. Blake Odgers, S. S. Tayler, and I. M. Wade, to convene a representative meeting of delegates from churches within the larger area which was suggested, viz., London and the counties of Essex, Herts, Surrey, Sussex, and Kent. In inviting delegates they were directed to proceed upon the basis adopted by the Triennial Conference last year, and to include such other congregations as they thought fit. Professor Carpenter was glad to say the replies had been unexpectedly numerous and unanimous. For various reasons no reply had been sent in from Tenterden, Northiam, Deal, Deptford, nor from Bedford Chapel, Bloomsbury; and in one or two cases there was a difficulty in securing representatives who could be present at that meeting. Only one congregation had expressly declined to join, viz., that at Royston, Herts, and there were special reasons for that refusal. All the other congregations had named delegates, and, in all, 110 nominations had been made. He then read a letter from Mr. Kenward, of Hastings, in which several questions were ably put as to the meaning and scope of the proposed assembly, questions which Professor Carpenter had no doubt would be effectively answered by succeeding speakers. He said resolutions would be submitted to constitute the Assembly, but to leave the exact constitution to the consideration of a further committee who should report to a meeting of delegates, chosen in every case by the congregations, and not, as in some cases at that meeting, by church committees only. No church would be bound by any resolution passed that evening, but the regular ratification of the constitution proposed would be left to the subsequent gathering to be held in October, if so decided. He would add that the absence of Dr. Martineau's name from the committee which would be submitted to them was solely owing to the fact that he would shortly be leaving London for Scotland, and so could not attend its deliberations.

Dr. MARTINEAU said he felt so strongly that the meeting that evening was one for serious deliberation and for eliciting the opinion of those present that he would only say so much as appeared desirable in order to connect their present meeting with the original movement as initiated at Leeds last year. In incidentally occasioning this discussion on Organisation through a correspondence with a friend he had been actuated by a keen sense of the wants, particularly of our weaker congregations, and of dissatisfaction with the mode of meeting those wants. He had been desirous of indicating a more perfect machinery for the purpose. He felt there was a want of more equal division of resources among the churches, and of a remedy for the extreme inequality now observable in the condition of the congregation, some of which were very wealthy, while others were poor and struggling. It was a most deplorable thing that the latter should be found to depend upon what might be almost called eleemosynary aid, and that at best only partial aid, in meeting their difficulties. He was also impressed with the want of secure provision for an adequate and competent ministry of which use might be made when pastorates were required. His object had been to suggest a mode by which a general fund might be provided, and to which ministers might feel they had a just claim, while congregations would be assisted in getting accredited pastors. Had it not been for his deep sense of these wants he should never have proposed a scheme of general Organisation. The work to be done was the thing that weighed with him. Various criticisms had been made in respect of his proposals, and he was inclined to think that in some minds he was conceived of as being "crazy for organisation." He did not care a fig for organisation in itself. A great machine constructed simply to do nothing but spend its steam is apt to run into freaks and do a great deal of mischief. But he had first endeavoured to define the work of such machinery as he proposed, and this was to create a sort of common exchequer, to be administered under trusted management, and to further create a roll of ministers who could be looked upon as bearing trustworthy credentials. It appeared from the answers sent in response to the Organisation Committee that the prevailing feeling is to take the organisation first, and let it find its own work; and to begin with the parts, leaving them, if desirable, to subsequently amalgamate into a whole. There exist a considerable number of societies, Provincial Assemblies, and others, that do more or less work for their respective districts, and it has been thought that if these can be changed into representative assemblies they may



do more work, and gradually knit together into a collective organisation for the whole. He made no complaint against the supporters of these views; but he was not converted to them. As they were now proposed, however, he should not press his own method, but should be first to welcome any change calculated to remedy the wants to which he had referred. The letter which had been read showed that other respected persons shared his view of the method now proposed. It would probably be found difficult to devise business for a collective assembly unless from the first there is collective work to be done. He considered the Lancashire Assembly, of which he is a member, owed much of its useful character to the accident which connected its meetings with those of the Widows' Fund for that district. But on the principle of accepting half the loaf when one could not get the whole, he would welcome the present movement; and so long as he continued to live in London, if a Provincial Assembly is constituted there similar to the Lancashire Assembly, he would consider it a pride, honour, and joy to belong to it.

The Rev. Dr. J. DRUMMOND proposed the following resolution:—

"That with a view to closer union and more effective co-operation, a Provincial Assembly of Non-subscribing Ministers and Congregations of London and the South-Eastern Counties be hereby constituted; and that the following congregations in London, Essex, Berkshire, Surrey, Sussex, and Kent, with their Ministers, and the following Ministers without Congregations now resident in the province, be invited to join the Assembly, each Congregation being represented until the formal adoption of a Constitution by two Delegates. Congregations.—London, &c.: Bedford Chapel, Bermondsey, Brixton, Essex Church, Forest Gate, Hackney, Hampstead, Highgate, Islington, Kentish Town, Little Portland-street, Peckham (East Surrey-grove and Avondale-road), Richmond, Stamford-street, Stepney-green, Stoke Newington, Stratford, Wandsworth, Blackfriars Mission, George's-row, Limehouse, Mansford-street, Rhyll-street, Kentish Town, and North-street, Edgware-road; Essex: Chelmsford, Halstead, High Garrett, and affron Walden; Berkshire: Reading and Newbury; Surrey: Croydon, Croydon Domestic Mission, Godalming, and Guildford; Sussex: Battle, Billingshurst, Brighton, Chichester (Baffin's-lane and Eastgate), Ditchling, Hastings, Horsham, Lewes, and Northiam; Kent: Ashford, Bessell's-green, Canterbury, Chatham, Deal, Deptford, Dover, Maidstone, and Tenterden. Ministers.—Revs. J. W. Brown, J. Estlin Carpenter, C. L. Corkran, Dr. Drummond, J. P. Ham, H. Ierson, F. H. Jones, W. M. Jones, D.D., T. L. Marshall, Dr. Martineau, H. Solly, Wm. Stoddart, W. J. Taylor, and C. B. Upton."

He said he agreed that they should first see the object of their organisation, and he believed that in the field of religious activity they might fairly regard consultative meetings as "work." Their primary object would be to bring people together from the various churches to impress upon them a sense of common spiritual life, to exchange views on topics of interest to all, to compare methods, and to contemplate further possibilities of church work. It would be an extension of the Sunday life of the congregations to thus meet for common worship and mutual sympathy. As individuals we feel the need of association for such purposes, and the smaller congregations especially would receive spiritual benefit even if they never went beyond the mere practice of meeting together as he had suggested. In respect to the instance of the Widows' Fund existing side by side with the Lancashire Assembly, why should not a Widows' Fund be got up for London and the South-Eastern counties? The Assembly need not manage it, but it might show the necessity and advantage of it and leave the management to a separate committee. He was glad the larger area had been adopted at the previous meeting. It was a good thing for London to have association with outlying congregations, while these naturally looked to the metropolis as to a sort of centre of gravitation. He pointed out that some names of ministers not in charge of congregations were included in the list proposed. It was distinctly intended that they would belong to the Assembly during residence in this district only; and it would not be competent for any minister who hereafter came to reside in the district to claim, *ipso facto*, membership in the Assembly. Admission would be by vote of the delegates. These were some of the chief points arising in connection with the resolution. He trusted it would be unanimously adopted, and that the Assembly would prove a fountain of beneficial activity.

Dr. W. BLAKE ODGERS seconded the resolution. He supposed he had been selected for that duty because he had suggested a different line in respect of Organisation from that indicated in Dr. Martineau's Scheme. He fully sympathised with the objects of that Scheme, especially as regards the desirability of greater compactness and mutual support among the congregations. With regard to the question of ministerial fitness, he noticed it was chiefly by ministers themselves that complaints were most frequently made. That was natural enough, because they had special interest in keeping up the standard of the ministry, and he acknowledged the necessity of a remedy for the evils of which they complained. He had found in studying the subject that many institutions already exist, and do with more or less

effectiveness the very kind of work suggested as required. They did not cover the whole of the country, and they were very unequally circumstanced in respect of means and efficiency. He thought they should use the machinery supplied in these societies, and improve them where defective. Local resources and needs would be better dealt with locally, and he thought most people would prefer that method to management by a board of gentlemen meeting centrally in London or elsewhere. Referring to the London District Unitarian Society, which is doing so much good work, and to the London Domestic Mission, whose Churches should also be reckoned in with the others in their Assembly, he said there would be no intention of interfering with their special work. The congregations at Chichester already belong to the Southern Unitarian Association; but they came into the list of counties proposed, and he thought they might belong to both societies. In place of Herts, which was struck out of the first list, he would suggest as a substitute Berks, with Reading; and, in conclusion, he expressed his conviction that by meeting together and tentatively proceeding according to the powers conferred on them by the congregations themselves they would gradually achieve valuable practical results.

Dr. MARTINEAU said it had been intimated that there was also another congregation in Berks, viz., Newbury, and this also would be added to the resolution.

The Rev. C. J. STREET said he had heartily sympathised with the objects of the original Scheme of Organisation, but had not been able to agree as to its methods. He cordially agreed with the proposal before the meeting. If there were any intention to interfere with the existing societies which were doing such admirable work, or with the individual congregations, he could not have supported it. But there is no such intention. The Assembly would be a purely consultative body, and would exist to promote and manifest the spiritual unity of their scattered Southern congregations. Whatever need there had been for the establishment of the Triennial Conference there was in a smaller degree for the institution of such an Assembly. He commended the plan of proceeding on the lines of invitation adopted for the Triennial Conference. If we avoid definitions we shall agree in practical work; if we attempt to define we shall surely disagree. He would point out that the Conference is purely deliberative, yet valuable practical work had been done in consequence of its deliberations, naming especially the Sustentation Fund, the magazine started after the Birmingham Conference, and the Oxford and Cambridge work arising out of the discussion last year. So he thought good would be effected by the projected Assembly. They must grow into complete organisation, avoid definitions, develop gradually; and so they would achieve results which will make them all proud of having taken part in the formation of the London Provincial Assembly.

Mr. I. M. WADE suggested the possibility of a future revival of St. Albans, Herts, and so would keep the name of the county in the list. He wished to ease his conscience by expressing, as he had done in committee, his dissatisfaction with the term "non-subscribing" in the proposed title of the Assembly. He would remind them that an illustrious authority had already declared that "In negation is no bond;" but such a title was merely negative. Why not have the word "Christian" substituted for it?

Dr. MARTINEAU pointed out that, if desired, St. Albans might be added to the list at any future time when it was in a position to send delegates. As regards the name proposed, he supposed the meaning of the word "non-subscribing" was to be ascertained from its being coupled with the word "congregations." The latter word is popularly assumed to refer to meetings held for the furtherance of Christian life, and thus supplies the positive religious signification in the title, while "non-subscribing" is added only in a qualifying sense. Would Mr. Wade move an amendment?

The Rev. ROBERT SPEARS said he had seconded the resolution for convening that meeting with the understanding that none of them were committed to anything, and he would therefore propose now, as an amendment, that the word "Christian" be substituted for "non-subscribing." It had been suggested that "Provincial" was hardly a term applicable to an Assembly of which London constituted the centre; but he had no great objection on that point. He believed much dissatisfaction would result if "non-subscribing" were retained. As someone had said to him, "we have too many 'non-subscribers' already"—(laughter). He would propose to read "The Provincial Assembly of Christian Ministers and Congregations," &c.

Dr. MARTINEAU: All the Christians? (Loud laughter.)

Mr. SPEARS: Yes; he would include the Roman Catholic if he would join.

The Rev. R. BLACKBURN (Billingshurst) seconded the amendment, whereupon Dr. Martineau pointed out that such an amendment, involving, as it logically would, the invitation of delegates from West-



minster Abbey, St. Paul's, and all the other churches, was clearly inadmissible in that form.

The Rev. J. W. BROWN (London) proposed to read "Unitarian Christian and non-subscribing."

The Rev. R. BLACKBURN seconded the amendment.

The Rev. W. CAREY WALTERS said in the interests of peace and unity he trusted the discussion would not proceed on the lines just taken up. He regarded the Assembly as one of a purely consultative character, and, though "Christian" would more properly describe his own views than "Unitarian," they would gain nothing by the exchange proposed. They should admit as wide a variety of views as possible. At any rate, the discussion as to the name could not be profitably conducted at that meeting. If it had to be discussed at all—he hoped it would not—the Committee might consider it at a subsequent meeting.

The Rev. R. SPEARS would be satisfied if the question were referred to the Committee.

The Rev. T. W. FRECKELTON having strongly deprecated such a course, the CHAIRMAN ruled that they could not postpone the settlement of the name.

The Rev. H. SOLLY (Croydon) suggested "Free Christian," and the Rev. F. SUMMERS suggested "Unitarian Christian," in place of "non-subscribing."

The Rev. W. COPELAND BOWIE said the schedule of congregations before them was the best practical definition, and they really needed no other. He confessed himself somewhat amused when he observed the extreme anxiety of some of their number to label themselves as "the correct thing." He thought, from his reading of the Gospels, that Jesus himself had not the highest respect for those who persistently cried, "Lord! Lord!" It was a pity some of the laymen did not introduce a little of their common-sense into the meeting, and stop the waste of time. As a matter of fact, he happened to know that the congregation at High Garrett, Essex, would be shut out by any of the names suggested as amendments. He was sure the delegates were practically agreed, and wished to proceed to business. He protested against the prolongation of a discussion which was an utter waste of time. (Loud applause.)

Mr. Alderman TAYLER having proposed that "the question be now put," and an explanation having been given to Mr. Capleton respecting some names in the list,

Dr. MARTINEAU put the Resolution, which he declared to be carried. In response to a demurrer from the Rev. R. Spears, that his amendment should have been put, Dr. Martineau explained that he had ruled it inadmissible, but in deference to a feeling which appeared to be general, that the amendment be put, it was formally re-proposed by Mr. Spears, and seconded by Mr. Blackburn, that the word "Christian" be substituted for "Non-subscribing." On being put seven hands were shown in its favour, and it was lost by an overwhelming majority; the original resolution being again confirmed without opposition.

The Rev. J. T. WHITEHEAD then moved:—

"That the following gentlemen be provisionally appointed as officers and Committee to prepare a Constitution and Rules for the Assembly, to be submitted to a meeting to be held in London in October next. President, Mr. F. Nettlefold; hon. sec. and treasurer, the Rev. W. M. Ainsworth; the Revs. F. Allen (Chatham), Dr. Sadler, C. J. Street (Croydon), W. G. Tarrant, W. C. Walters, P. H. Wicksteed; Messrs. Broadbent (Lewes), Edwin Ellis (Guildford), Maddocks (Chelmsford), T. Smith Osler, Dr. W. Blake Odgers, Mr. W. Tate."

He said he had enjoyed many years' connection with the Lancashire Assembly, and he gave some interesting reminiscences of the history of that body. Formerly it had not been representative, but since the introduction of the delegate system, at Dr. Martineau's suggestion, the meetings had increased very largely in magnitude and in practical effect. They became occasions of popular gathering, similar in character to those of the British and Foreign Unitarian Association in Whit-week. He had no doubt a useful career was in store for such an Assembly in London and the adjoining counties.

The Hon. ROLLO RUSSELL (Richmond) seconded the resolution. He said he represented one of the smallest and newest congregations in the neighbourhood of London, and having had experience of the difficulties of a struggling congregation, he had no doubt now, from what he had heard, that the Assembly would prove beneficial in affording counsel and aid to such a congregation. He therefore welcomed its establishment, and believed it would soon find practical work to do.

The Rev. A. DOLPHIN (Guildford) supported the resolution, which was carried unanimously.

Professor CARPENTER said he owed an apology to Mr. F. Nettlefold for not having consulted him before submitting his name as president, but he had feared lest Mr. Nettlefold would decline, and so did not

wish to give him the chance of declining the office. He was sorry if this course had given Mr. Nettlefold any pain.

Mr. F. NETTLEFOLD said he was sorry he had not had a chance of declining, though not from want of interest in the proposed Assembly of which he felt the need with heart and soul. Only he knew there would be onerous duties inseparable from the institution of such a body, duties in which, as president, he would have to take a larger share than he felt able to adequately discharge. He did not feel competent to be their first president; but having been elected, he would serve.

The Rev. P. H. WICKSTEED proposed:—

"That the Committee be instructed to make arrangements for a religious service and a public meeting on occasion of the meeting of the Assembly in October next, and that the Rev. Dr. Drummond be invited to preach, and the Rev. J. E. Carpenter to conduct the service."

In the course of his address Mr. Wicksteed said that although no special reason was needed for such a proposal, such a reason existed. The plan in the Lancashire Assembly, which it was proposed should also be their plan, was to include as life-members of the Assembly those ministers who had preached before the delegates. By securing Dr. Drummond and Professor Carpenter, as proposed, for their first service, they would still be able to reckon them as members, when for good or ill Manchester New College went to Oxford. He explained that it was usual for the minister who conducted the service one year to deliver the sermon in the next year. He believed these services had a stimulating and elevating effect on the ministry, and he quoted from the experiences of his father, the late Rev. Chas. Wicksteed, in proof that gatherings in the outlying churches were productive of good, not only to the congregations themselves, but to the villages and towns in which they existed.

Mr. MADDOCKS (Chelmsford) seconded the resolution, which was carried unanimously.

On the motion of Professor CARPENTER, a hearty vote of thanks was accorded to Dr. Martineau for presiding, and he having acknowledged the vote, the meeting terminated.

#### SHORT REPORTS.

ABERDEEN.—Special services, aided by a grant from the Scottish Unitarian Christian Association, were commenced in the church on Sunday, May 5. The day was excessively wet, but a good congregation assembled, and the Rev. R. W. Webster gave the first of a series of discourses on "Unitarian Religion Explained by Eminent Unitarians." On May 12 the congregation was much larger, and included a good many strangers. On Sunday evening, May 5, Mr. Webster began open-air meetings on the Inches, and spoke to an assemblage numbering at least 800. He explained the Unitarian idea of God, and answered questions at the close. On the following Sunday he spoke at the same place to a much larger audience, estimated at 1,200, on the "Unitarian Idea of Jesus Christ." The utmost attention was given, and several questioners were replied to. The new place—situated far from the Broad Hill, on which Mr. Webster used to speak—has brought him before a new audience, and that is regarded as an advantage. Good results are expected from these great meetings.

CARLISLE.—The memorial stone of the new Unitarian Church was laid on Wednesday by L. M. Aspland, Esq., Q.C., in the presence of a numerous and representative assembly. We must defer our report of the proceedings till next week.

CRADLEY.—On Sunday last, May 12, the friends connected with Park-lane Chapel, Cradley, celebrated the one hundredth anniversary of their day schools. It was not, however, the centenary, strictly speaking. The schools were founded in 1746, and from that time until 1788 they were supported by the liberality of a few subscribers. In 1788, owing to the death of some of the supporters of the schools, the necessary funds were not forthcoming, and the schools were closed. In 1789 the Rev. James Scott settled at Cradley, re-opened the schools, and established the annual sermon and collection. Last Sunday the sermon was preached by the Rev. Alex. Gordon, M.A., of Belfast. The collection amounted to £66 18s. 2d. On the following Monday evening a public meeting was held in the Chapel, Frank Evers, Esq., presiding. The Revs. Joseph Wood (Birmingham), A. Gordon, W. Cochrane (ex-pastor of Park-lane Chapel), H. McKean (Oldbury), H. Eachus (Coseley), A. W. Timmis (Stourbridge), J. Harrison (West Bromwich), T. Pipe (Lye); Messrs. A. W. Worthington, B. Hingley, M.P., and others were present. The collection amounted to £12 14s.

ESSEX HALL.—The members of the Students' Association connected with the University Extension Movement held their annual meeting here on Friday week. Dr. Odgers took the chair, and after the reading of the Secretary's and Treasurer's reports gave the names of the suc-



cessful candidates in the examinations recently held; the percentage of passes was very high. Courses of lectures had been given on Political Writers by Mr. J. H. Muirhead, M.A., and on Social Problems by the Rev. P. H. Wicksteed, M.A., and the reports of the examiners, especially in the former subject, were exceptionally good. Professor J. Estlin Carpenter had also given a course of lectures on the New Testament. The number of entries for the October session was 205, and for the Spring session 183, making a total of 388. The Association was then called upon to appoint a new committee, after which a summer programme was drawn up, including trips to Boxhill, Cambridge, and St. Albans, and a fortnightly class under the guidance of Mr. Muirhead was announced for the study of Mr. E. A. Walker's "Political Economy." Mrs. Estlin Carpenter gives an "At Home" to the students on June 1.

**GODALMING.**—On Sunday, May 12, special flower-services were held here in the morning at 11 o'clock, in the afternoon (children's), and in the evening at 6.30. Sermons appropriate to the occasion were preached by the Rev. S. Pinkerton, B.A. All the services were largely attended, and the church was most beautifully and profusely decorated by the generous gifts of members of the congregation, the children, and also of friends from other churches. The flowers were packed in large hampers and forwarded at the close to the children belonging to the London missions. Satisfactory collections were made in aid of the Repairs Fund at each service.

**LANCASTER: TESTIMONIAL TO THE REV. D. DAVIS.**—On Monday evening last a large number of members of the congregation of Nicholas-street Chapel, Lancaster, met in the schoolroom, for the purpose of bidding farewell to the Rev. D. Davis and Mrs. Davis, and for presenting them with a token of respect and esteem. Mr. Davis has been connected with Lancaster for a very long period, and has for many years carried on a high-class school in Queen-square, in conjunction with his son, Mr. Rudolf Davis, and is now relinquishing the duties of that establishment. Evesham, in Worcestershire, will, we understand, be Mr. and Mrs. Davis's future place of abode. The testimonial consisted of a purse containing £57 in money, and a pair of massive silver candlesticks, one of which bears the following inscription:—"Presented to the Rev. D. Davis and Mrs. Davis, on their leaving Lancaster, with the respect, gratitude, and affection of their friends connected with Nicholas-street Chapel."

**LIVERPOOL SUNDAY SCHOOL SOCIETY.**—The nineteenth annual soirée was held last week, in the Hope-street Church schools, the president for the year, Richard Robinson, Esq., being in the chair. Miss Harriet Johnson, the visitor for the year, presented her report, which was read by the Rev. R. A. Armstrong, B.A. From the report it appears that there are 274 more scholars on the books to-day than there were ten years ago. Besides this the average attendances are larger in nearly all the schools. Miss Johnson says, "All the schools have libraries, all but Hamilton-road have banks, while most of them have so many institutions of one sort or another for the scholars that it is impossible to describe them all in a report like this." Details of the work of the different schools then followed, and in concluding, Miss Johnson quoted the following words by John Bright:—"I think the influence of a good man or a good woman teaching ten or twelve children in a class is an influence for this world and for the world to come that no man can measure, and the responsibility of which no man can measure." The report was briskly discussed, the speakers including the Revs. V. D. Davis, W. H. Drummond, Felix Taylor; Messrs. J. Anderton, J. L. Haigh, Harold Coventry, and D. Thompson. On the motion of Arthur W. Hall, seconded by George Eyre Evans, a hearty vote of thanks was accorded the visitor for her labours. Miss Johnson having briefly replied, the meeting closed with hymn and prayer. It is hoped that the next gathering of the society may be held in the rooms of the Unitarian Institute. The annual Whitsun service will be held in Hope-street Church, as usual, the preacher being the Rev. Alex. Gordon, M.A., one of the earliest of the Society's workers in Liverpool. (This report has been very much compressed.)

**LONDON: ESSEX CHURCH.**—On Sunday last the Sunday-school sermons were preached by the Rev. W. Carey Walters. The offertories amounted to £40 6s.

**LONDON: WOOD GREEN.**—On Sunday evening the second of a course of lectures on Unitarianism was delivered in the Assembly Rooms, by the Rev. D. Amos, of Reading, whose subject was "Religious Rationalism." There were about seventy persons present. At the conclusion the lecturer was warmly applauded. It was announced that next Sunday evening H. Ringwood-Peach, Esq., M.A., would discourse on the subject, "What is religion?" and that Dr. Hamilton Clarke, late organist of Queen's College, Oxford, would probably give a selection of pianoforte music.

**NORWICH.**—The alterations in the interior of the Octagon Chapel having begun, it has been necessary for the congregation to find a

temporary worshipping-place elsewhere. Advantage has been taken of the opportunity to hold a series of People's Services in the Blackfriars' Hall, and bring the work of the church more prominently before the town. A very successful start was made on Sunday, May 12, the congregation in the morning nearly filling, and that in the evening quite filling, the Hall.

**PUDSEY UNITARIAN CHURCH.**—On Sunday last the Sunday-school anniversary sermons were preached morning and evening by the Rev. J. J. Wright, of Bolton, and in the afternoon by the Rev. Chas. Hargrove, M.A., of Leeds. There were good congregations, and the collections were slightly in advance of last year's.

**SHEFFIELD: UPPER THORPE.**—A bazaar has just been held in the Channing Hall, to raise funds to carry out certain improvements in the chapel. The bazaar was opened by Alderman M. Hunter, J.P., and was well attended throughout. The receipts, including subscriptions, exceeded £440.

**STALYBRIDGE.**—The chapel here has been closed for two Sundays, for the purpose of being repainted, cushioned, carpeted, &c. The pulpit and communion have been refurnished, the organ painted, gilded, and repaired, and the minister has been provided with a new gown. The work cost £110, and now the chapel presents a bright and pleasing appearance. The reopening services took place on Sunday last, the Rev. W. Harrison preaching in the morning, and the Rev. J. Edwin Odgers, M.A., in the evening. The congregations were good, especially in the evening, when over 300 people were present. Although the congregation only a few weeks ago raised £74 towards the expenses the offertories on Sunday amounted to £13.

**SUNDERLAND.**—A recognition meeting to the Rev. W. Birks, late of Banbury, was held last Monday. Among those present were Mr. Joshua Fothergill, who presided, the Revs. A. Ashworth, J. Bevan, and E. C. Bennett; Messrs. G. Lucas, C. Travers, J. G. Stirling, and W. Helmsley.

(Other Reports will be found on p. 314.)

## OBITUARY.

—O—

**RICHARD BAXTER DAVIDSON, Esq., M.D.**

It is with profound regret that we have to announce the death of this useful, honoured, and loved member of the Non-Subscribing Church, Rademon, co. Down, at the comparatively early age of forty eight, and, up to the time of his death, in the enjoyment of the best health and spirits. For some years past Dr. Davidson had been subject to somnambulism, and on the night of the 4th, or early on the morning of the 5th inst., he fell from his bedroom window into the lawn, a distance of 25 feet, and died about three hours afterwards from the injuries received. It is painful to think that his zeal for the welfare of Rademon congregation should, as far as human eyes can see, have brought about his untimely end, for his sleeping alone that night at Rademon House was due to his desire to be present the next day (Sunday) at an important meeting of the Committee of Rademon congregation.

Dr. Davidson was born at Drumaness House, near Ballynahinch, co. Down, on April 21, 1841. He entered Belfast College at thirteen with a prize scholarship, and by eighteen had taken his medical and surgical degrees. In 1860 he went to Cachar, India, where for some years he followed his profession, but, eventually abandoning it, he became a successful tea-planter. In 1875 he married a daughter of the Rev. John Adam Malet, D.D., Senior Fellow of Trinity College, Dublin. About the end of 1879 he returned to Ireland, and in 1881 he took up his residence at Rademon House, having been appointed agent for the Crawfordsburn and Rademon estates, owned by those popular Irish landlords, the Crawfords of Crawfordsburn. This appointment he held at his death. As an agent he was most useful, and he was greatly liked by the tenantry. In private and public life he was exceedingly and deservedly esteemed; and the poor of the neighbourhood have lost in him their best friend. As a member of Rademon Congregation, and of the committee, as manager of the day school, and as a teacher in the Sunday-school he did good work, and anything that lay in his power to do for our faith was undertaken by him cheerfully and done well. In the absence of the minister from illness or other cause, he would, as his respected father before him had done, occupy the pulpit, and always with great acceptance to the congregation. In short, to be useful was his ruling passion, and if he could be this he cared little whether the work was in high sphere or low. His funeral was attended by people of all classes in the district, high and low, rich and poor, young and old, Roman Catholic and Protestant, and was the largest seen for a long time, and bore evidence, if that were needed, to his great popularity and worth. The services were conducted by the Revs. S. C. Nelson, J. A. Crozier, and J. A. Kelly. Dr. Davidson was a subscriber to the Home Missionary Board and a member of the British and Foreign Unitarian Association.



# The Inquirer.

*A Religious Political, and Literary Newspaper and Record of Reverent Free Thought.*

ESTABLISHED 1842.

LONDON, MAY 18, 1889.

## LIFE AND LABOUR IN EAST LONDON.\*

It is very rarely that a work of such value as this is supplied to the public. That such a work should be compiled by private enterprise and not under State direction speaks well for the spirit of philanthropy which animates a large proportion of the educated classes. The Royal Statistical Society may be congratulated on this goodly fruit of labours long continued, and that with apparent fidelity; and Mr. CHARLES BOOTH, under whose general supervision the book has been compiled, and whose intelligent classifications and summaries contribute so materially to the usefulness of the work accomplished by others, is entitled to the warmest thanks of his fellow-citizens. It is impossible in a short article on the book to do more than indicate its principal features. What strikes everyone in an age of "knowledge made easy" is the evident solidity of the work before us. The superficial reader may be warned off at once; for although there is a great deal of information of a fascinating kind, it is imbedded in and made conformable to a plan which is clearly scientific.

The book consists of three parts: I. The Classes; II. The Trades; III. Special Subjects. The first division deals with the various social strata found in the district referred to. This district extends somewhat in the shape of a fan, the bounding angle of which is formed by lines running from east and north to the City. Into this area, comprising Whitechapel, St. George's-in-the-East, Mile-end Old Town, Bethnal-Green, Shoreditch, and the much larger divisions of Hackney to the north and Poplar to the east, there are gathered about 900,000 inhabitants. These have been classified, after a close and careful investigation based on Board-school Visitors' reports and on the observations of others well qualified to speak with authority, into eight groups. The details of this classification can be best ascertained by reference to the book itself, and we may at once say that the object of this notice is to promote such reference, and only to offer guiding conceptions with which the reader may profitably approach a somewhat bulky volume. Let it be sufficient to state here that the groups range from a very small section, including "loafers, criminals, and semi-criminals," through others varying in degrees of poverty and wealth, till the "upper middle class" is reached—more than two-thirds of the last class living in Hackney. It might be conceived that the very poor would be found agglomerated in certain notorious districts, such as Bethnal-green or Whitechapel; but the very excellent map which accompanies the volume shows that this is by no means the case. The borders of the streets are indicated on the map by colours assigned to the various conditions of the inhabitants, and it is instructive to see how the black lines which mark the existence of the lowest class are distributed here and there over the whole district. From a summary of the results obtained we learn that "the Poor," *i.e.*, those who earn regular but scanty wages, together with the classes even worse off than these, make up about one-third of the entire population. A considerably larger number than the total of those just referred to, and, indeed, over two-fifths of the entire population, are stated to be in receipt of fair to good wages; and if the highly-paid workers are added, considerably more than one half the population is accounted for in this section. The "well-to-do," *i.e.*, subordinate professional men, sober, energetic people, shop-keepers, and servant-keepers, form about one-twelfth of the entire population. Details of the processes which have yielded the facts just summarised are given, and, so far as we can judge, care has been taken not to depart from the soberest accuracy. This part of the book is also specially valuable for the information given respecting the "Institutions, Churches, Hospitals, Schools," &c., which exist in the district.

In Part II. the Trades of East London are described, and many people will be profoundly and painfully interested in learning the conditions under which so many of our fellow-creatures have to "pick up" a living. The chief trades referred to are Dock labour, Tailoring, Boot-making, and the Furniture, Tobacco, and

Silk industries, while a supplementary chapter is given on "Women's work." These chapters have been contributed by various authors, including several ladies; and again in Part III., which deals with Special Subjects, Mr. BOOTH has been assisted by Mr. H. LLEWELLYN SMITH, who has written a singularly luminous Paper on the "Influx of Population," and by Miss BEATRICE POTTER, who has already earned high tributes from our Jewish brethren for her sympathetic yet candid statement of the position of the "Jewish Community." Mr. BOOTH himself attacks the problem of "Sweating," and after a delineation of the evil in its various forms declares his belief that the cure for the sweating system will only be found as poverty itself is successfully grappled with and overcome. But it is from the concluding chapter in the book that we may, perhaps, most profitably extract some significant expressions by this painstaking student of our greatest modern question. In this chapter Mr. BOOTH, while admitting that many subjects remain untouched or only inadequately referred to for the present, justly claims that the practical unanimity of the various writers of the several papers is deserving of attention. He says:—

"East London lay hidden from view behind a curtain on which were painted terrible pictures—starving children, suffering women, overworked men, horrors of drunkenness and vice, monsters and demons of inhumanity, giants of disease and despair. Did these pictures truly represent what lay behind, or did they bear to the facts a relation similar to that which the pictures outside a booth at some country fair bear to the performance or show within? The writers of this book have each of them at different points tried to lift this curtain, and to see for themselves the world it hid. Agreeing in a common object, they have also agreed to a remarkable extent in the conclusions reached. With very slight variations all tell the same story."

He is sufficiently acute to have vividly apprehended how a swift development of an ideal of social welfare may so far outstrip improvements which are themselves undoubted facts as to make even an age of progress more miserable than one of apathetic penury. But his own conclusions may be gathered from the tone of the following sentences:—

"In a general way I find," he says, "that with few exceptions those who have had a lengthened experience of East London agree that its state was much worse when they first knew the district than it is now. Beyond this such glimpses as we can obtain of a remoter past seem to tell a similar tale of improvement, and however we test the question the same answer is given, so that I am inclined to think that if an inquiry such as the present had been made at any previous time in the history of London it would have shown a greater proportion of depravity and misery than now exists, and a lower general standard of life."

We must defer particular analysis of the many intricate and absorbing problems suggested by this most important book. We earnestly trust that it will continue to receive attention as, not simply one of the books of a season, but as a contribution toward the education of the community as to the actual condition of affairs in its midst.

## SPECIAL ARTICLES.

—0—

### THE "INEVITABLE" HOLY FAMILY.

FOR Unitarians—apart from the portraits of Dr. Martineau and others—says an enthusiastic correspondent, referring to our note on the Academy, the picture of the year is "The Holy Family," by Walter Savage Cooper, a young artist belonging to our own household of faith, who has this year made a great stride forward, destined, unless we are very much mistaken, to place him in the very front rank of British artists. The picture is in the Royal Academy, in the second room, No. 133, and may be described as the artistic flowering of the Unitarian faith. For mere beauty of form and colour the picture is remarkable, as a hearty, healthy, happy protest against the sickly saints and weebegone, faded Madonnas of some modern schools. The colouring is bright, bold and daring, yet well harmonised. The flesh of the youthful Jesus contrasts finely with the tints of his mother's robes and the exquisite lilies that form the background. It was a happy thought of the artist to use these flowers for this purpose, and marvellously has he executed his idea. Verily it may be said not Solomon in all his glory was arrayed like one of these. The artist has caught the truth of the pre-Raphaelite teaching, without its stiffness and over-elaboration of detail. He is evidently fond of flowers. There is another picture of his in the same exhibition, "To Flora," in the fifth room, where the eye is treated to a perfect feast of floral beauty. But it is not of these points chiefly that we wish to speak. This picture of the Holy Family is an altar piece, in three panels. In the centre the Madonna sits with the youthful Jesus at her knee on one side and his cousin John, afterwards the Baptist, on

\* "Life and Labour." Vol. I. London (East). Williams and Norgate.



the other. On one outside panel is Joseph and on the other Elizabeth, mother of John the Baptist.

As the great old masters, Italian and Dutch, when they painted sacred subjects chose models of their own country and painted them, so Mr. Cooper has taken English models and given us English faces. But such faces! *Non Angli sed Angeli*. The face of the Madonna, inexpressibly sweet and gentle, beams with all a mother's love upon her boy, while she seems to see the great career in store for him, her bright vision as yet untroubled by presage of its tragic close. The boy looks out clear, pure, confident, full of the divinest promise, yet thoroughly human, with open eyes that seem to defy all that is base and lowering. Here is the budding flower of humanity, here is no God, masquerading in fleshly form, and carrying on a comely or a juggle, but a true Son of Man, the Son of Man if you like, and a Son of God as well. The circlet round the heads are a concession to artistic convention that might from one point of view, perhaps, have been better away, but no doubt they form a necessary part of the scheme of colour. The youthful John is a sturdy, striking looking boy. The figure of Joseph is very noble. Artists as a rule have done scant justice to this neglected saint, in their hankering after mythology and orthodoxy, but on this picture atonement is made to him. One seems to see where the strength of Jesus came from, and his stern denunciation of "Scribes and Pharisees, hypocrites!" just as in the sweetness of Mary's face one sees whence came "Come unto me, all ye that labour and are heavy laden." Elizabeth's is also a striking face, with a great deal of power. We would advise all our readers who have the opportunity to make a careful study of this picture, the most remarkable of its kind that we have seen for many years.

## CENTRES OF SPIRITUAL ACTIVITY.

### ETHICAL CULTURE.

DR. STANTON COIT concluded the present series of afternoon lectures last Sunday by an address on Ethical Culture. The audience was rather larger than it has been on recent occasions.

He said he had no other object that afternoon than to make clear the distinctive character of the Ethical Culture movement, and to give as much information about it as possible. The aims and principles of the movement are very simple, and anyone may both understand and sit in judgment upon them. He need not speak in proverbs or symbolic language. Although this is so an explanation is not, on this account, superfluous. People are so used to what is less plain, that, when the whole aims of the movement have been set forth, they still look for something else. He does not account it as anything against the movement that it is so simple. They have, however, distinct aims and purposes. First he would call the Ethical movement a

### RELIGIOUS MOVEMENT,

although the term "religious" in its stricter meaning might be held to be inapplicable. An Ethical Society takes the place of a Church. The Ethical teacher, instead of the preacher, in times of bereavement, gives utterance to those words of human sympathy which would fain heal the heart rent by sorrow. Heretofore the preacher of religion has been almost the only professed moral teacher. So like an Ethical Society is a Church that Professor Seeley said that every Church was an Ethical Society, although every Ethical Society was not a Church. There is a religious movement, although it is but a trifling matter what term they applied to it. If it be said that Ethical Culture is not religion because it does not insist on the worship of God, then he would admit that, if such be a correct definition of religion, it is not a religion. Therefore there can be no quarrel about terms.

### MAIN DOCTRINES.

The first of these is that the bond of religious union should be solely devotion to the good in the world. By "the good" is meant simply a certain quality of conduct. Endeavour should be made to spread that which is good by every means. This is as clear and definite a basis of organisation as any Church possessed. People may ask, "What is goodness?" There may be a conflict of opinion on that question. But there is another aspect of the matter about which there is very little doubt. People agree as to the goodness of special acts and special qualities of character; and here they unite to further the good. He need only mention "backbiting," preference of eating and drinking to all other pleasures in life, &c., to make clear his meaning. Such things were condemned by all as bad. Take the case of a woman who struck another almost to death. That shows a spirit which the Ethical movement seeks to root out of the human heart. If he tells them of a statesman who has prostituted his office for the sake of gain, and asks a vote as to whether the action is good or bad, he gets no equivocal result. If he hears of a lover who is faithless to the woman whose love he has asked for, he has no doubt,

and they have no doubt, that the action is bad. Their aims, therefore, should be to spread the good and root out the bad. Nothing could be more definite than that, and nothing could need more reiteration. Suppose it be said that they should worship God because He is good, then there arises two items of indefiniteness; firstly the idea of "God," with His attributes of "infinite," "omnipotent," and the like, and secondly the idea of goodness. Likewise if they are told that devotion to Christ should be the principle of religious communion, instantly again the basis becomes more complicated than if they take simply "goodness" in general.

### DISTINCT FROM "THE CHURCH."

Therefore the Ethical Society has a definite basis of its own, absolutely different from that of the Church, for the Church unites in devotion to a personal God and to Christ. They centre their efforts in devotion to "goodness," and they do not, like the Theistic Church, which makes belief in God an essential, exclude from their community even those who do not believe in God. Nevertheless, in asserting this, they do not deny either God or Christ as existing or as worthy of love. What they do deny is that devotion to God or Christ should be made the basis of communion. When there is such a basis an injustice and therefore a wrong has been done; and on that ground, for conscience sake, he stood out of the Church. He would have them notice that they do not put "the good" in place of God or Christ and worship it. They make no fetish of it; they do not worship it as an idol. It is only a bond of human fellowship and brotherhood.

### DISTINCT FROM POSITIVISM, SECULARISM, AND SOCIALISM.

They are distinct from the Positivists, who maintain that man must worship something, and who set up "humanity" and worship that. Now anyone who knows the beautiful lives of the Positivists of England can never say that it is an evil for men to worship a great man. But he objects to the Positivists when they require him to bow down to humanity as a "great and holy being, from whom cometh every good and perfect gift." They are quite distinct from the Secularists. But with the Secularists he holds that the good of society is the main thing to be aimed at; as to whether there be a life beyond this he is indifferent; but in any case, a good life here will be the best preparation for a good life there. Whether he is to be annihilated or live again, he will endeavour to act with that dignity as becomes a man who loves the good. Also they are distinct from the Socialists, yet not antagonistic. He never met with a sincere Socialist who had not the good of the world at heart. But as the Church condemns all who do not believe in a personal God, so the Socialists condemn all who do not believe in the Socialistic Commonwealth. It might appear as if a person who is so friendly disposed to Christians, Positivists, and the others he had named, is one who would make a "sweet bow" to everyone. But he does not want to catch any adherent in that manner. When the right principle of religious union is found it will be sure to conciliate, and therefore they may follow the perfectly straight line of their conviction, feeling sure that their bond of union will invite people from other sects. Therefore he accounts that this simple doctrine is one that has a power, dignity, and importance equal to those doctrines which Jesus taught of the Kingdom of Heaven and the Fatherhood of God. Therefore he thinks that it should be spread abroad everywhere, but especially among the poor, that they may see that this Higher fellowship is possible for them and the world. It is not a new Church, and he has no desire to destroy the old Church. He hopes that Christians will so broaden their own organisations that every Church will become an Ethical Society. If they remember that men like Matthew Arnold in the Church have declared that religion is simply morality heightened by enthusiasm, they realise that a vast Ethical movement prevails in the Church to-day. So much for their first doctrine, which is the organising principle of their movement. Their

### SECONDARY DOCTRINE

is that goodness includes every conceivable aspect of human life where conduct and character tell on happiness. Therefore every individual duty is a bond in their religion. If they speak of justice that is their religion. Every individual social reform taken up becomes their religion. While goodness exists in the abstract it is only in the concrete that it is practically existent. And so they descend from their broad abstraction to the particular, such as the advocacy of Arbitration. In an Ethical Society such would be a most hallowed and sacred thing; but a Christian man accounts the love of God and Eternal Life as that which mostly concern him. Every little duty is to them a sacred matter; every attack on iniquity is a religious crusade. Other religions are their enemy only so far as they are unjust. The Ethical Culture movement accounts every shade of iniquity as its enemy. In this respect they are like the Salvation Army, which goes forth to fight sin. They do not agree with the Free-thinkers that the errors of religious sects should be the chief points



of attack, but consider that the least evil of all the institutions of society is the Church, and that war should first be declared against such things as corruption and base passion.

Nothing else than goodness could be made the bond of union. No special subject, as Education or Socialism, could be made such a bond, for when the requisite changes have been made in those directions there will still be the social dreamer's duty. If they would establish an everlasting fellowship among men they must not establish the present day's wants. The latter was what Christianity and Mohammedanism did, and both suffered in consequence. The difference between them and other sects is that they make a direct appeal to men's sense of justice, a direct appeal to conscience. To make men love goodness it is not necessary to make them love first God and Christ. On the basis of experience they find that there is no need to first fill men with the love of God to make them love their brother. If this be not believed, try it, and you will find the response. If the conscience be touched directly by saying "that is wrong," "that is mean," "that is unworthy of you," "that is an insult to mankind," he finds, and they will find, that these appeals to conscience are effective without any supernatural sanction. Thus, unlike all the Churches, they are enabled to advocate rectitude without advancing the doctrine of immortality as a basis for it. Reference was here made upon this point to an article in the *Inquirer* a few weeks back by the Rev. M. J. Savage, which article he considered did not represent the attitude of Unitarians generally to the movement. There is adequate motive to right action without putting before men the hope of heaven or the fear of hell.

They are not mere visionaries, and they recognise that men do not hunger and thirst very greatly after righteousness. Instead of the love of God there are many other motives for right action. Go everywhere in society, and they will find that the natural consequences of evil have never been brought home to men. These they should preach. Take the matter of heredity as it relates to the natural consequences of right or wrong action. Then there is the force of opinion. Society should make a very hell on earth for the criminal. Further, there is the effect of praise and blame. There should be social ostracism you the wrong-doer. In time of remorse the only escape from shame and self-hatred is to turn from their sin and love the good. Work is the next method of the Ethical culture movement. Goodness cannot exist but as an active force; "Deeds not creeds" is the motto of the Ethical Society. There is no way to convince people that one believes in brotherhood but to show oneself a brother. Their distinctive feature is to work for their fellow men.

#### LONDON SUNDAY SCHOOL SOCIETY.

THE Spring Meeting of this Society was held on Saturday, May 11, at Essex Church, Kensington. The proceedings were commenced by a service held in the church, a fairly large congregation of teachers and friends being present. The service, which was of a full choral character, was led by the Rev. W. Carey Walters, and the Rev. Thos. Robinson, of the North-street Mission, Edgware-road, delivered the sermon. Taking for his text the account of the boy Jesus in the Temple, he developed the thought of the special part assigned to each individual life, and the "inspiration" granted to each to duly fulfil that part. It should be the aim of the teacher not so much to impress his own characteristics upon his pupil as to develop the scholar's innate capacity. A collection was taken on behalf of the funds of the Society.

Tea was subsequently served in the schoolroom below the church, followed by a public meeting, which was well attended, chiefly by ladies.

Mr. I. M. WADE, chairman of the Society, who presided, reminded those present of the widely different impulses which existed in the children with whom they had, as teachers, to deal; and emphasised the necessity for completing the ordinary secular instruction of the day-schools with direct religious teaching.

The Rev. W. CAREY WALTERS then delivered an address on

#### METHODS OF SCHOOL MANAGEMENT.

He wished, he said, to challenge opinion, and should therefore present his suggestions, for the most part, without modification in order to provoke discussion. He did not deny that a degree of earnest self-sacrifice was shown by our teachers, and they all felt that into their trust were committed truths which were not so clearly taught in other schools. Yet they often missed the large results which might have been expected, and, in his opinion, this was due somewhat to the lack of attention to principles without which ordinary business enterprises and political associations would not have succeeded. These enterprises were successfully conducted by our people, and the method, plan, and organisation which was exhibited in connection with them should be imitated in the management of the Sunday-school. There were, he

said, three kinds of false or imperfect control of the schools. These he described as (1) the Parson-managed, (2) the Church-managed, (3) and the Independent modes, respectively. The first he deprecated except as the last resort in an emergency. The second led too frequently to the fettering of the hands of the teachers, and to vexatious interference by those who did no practical work in the school. The third, or Independent method, was principally found in existence in some northern towns. The severance between congregation and school had in some cases become so complete that each went its own way. As an instance of an extreme kind he mentioned one case where the attendance at school was double the total attendance of all comers at any service at the church, and another where the elder scholars had been known to leave school to go *en masse* to the secular hall. In his opinion the *ideal of outside control* combined some degree of self-government with joint control along with the church authorities. In order to strengthen the link between the two institutions he would suggest that the school superintendent should be *ex officio* a member of the Church Committee, while the senior warden or other important official of the Church should be *ex officio* a member of the School Committee. Such an arrangement would effectually prevent much of the friction now arising at times in connection with arrangements for anniversary services, &c., as well as in other ways. The School Committee itself should include all the workers connected with it, down to the very humblest. This would prevent conflicts between a small inner circle and the outer circle, who formed the majority. He strongly deprecated the holding of committee meetings on Sunday. The members of every society that was really meant to succeed took office with a determination to devote to its affairs as much time as was necessary, and he held that it was not too much to expect them to give one evening a month, or at least one a quarter, to the discussion of the business of the school. The attempt to crowd their business into a hurried meeting at the close of a wearying afternoon was doomed to failure. Matters were slurred over which ought to have full attention, and this because members were not in a condition to give their best thought to the work. Turning, now, to the *Internal control*, he named as indispensable officers in the management of the school, (1), the Superintendent, (2), an assistant-superintendent or secretary, and (3), the teachers. He deprecated the plan of having alternate superintendents for afternoon school, though there might be one for mornings and another for afternoons; the authority should be made to centre in one person. The secretary should do so much of the clerical work as should set free the superintendent to be always in control of the school. He considered the calling of the roll from the desk a mistake; registering could be best done in each class by the teacher. He was strongly opposed to duplicate-teaching. There should be, as far as possible, only one teacher to every class, in order that personal attachment between teacher and scholar might be strengthened. He believed it would be better to have only one school a day than to have different teachers for morning and afternoon. Mr. Walters then recapitulated the duties of the superintendent, especially insisting on punctuality, firmness, and enlightened adherence to rules. Regulations should never be made which cannot be put into force. Teachers sometimes impede the operation of the very rules they have helped to pass. The children must learn that they have to conform to the rules of the school, and must not be allowed to suppose that by mere attendance they confer a benefit on the teachers. He would, indeed, allow some relaxation in favour of elder scholars, so that the younger children might feel an incentive to remain with the school, and to pass on to a stage where higher intelligence and self-control received due recognition. If prizes are given at all they should be given for good conduct, and not merely for attendance; and the teacher should be consulted before any award is made. He did not agree with the practice of "suspending" scholars for misconduct for a certain number of Sundays. If children deserved expulsion—and this could only be in extreme cases—they should be expelled; and only on their explicit desire to return in a repentant mood should they be re-admitted. Otherwise boys might learn to take their Sundays of suspension as so many holidays, and then claim re-admission as a right, irrespective of any acknowledgment of misdoing or promise for the future. Having further alluded to details of management, such as reconstruction of classes from time to time, he urged the encouragement of children in habits of self-denial. Let them learn to contribute something for their own school, or for some local charity. This would prevent the prevalence of a feeling which was generated when they received everything without making any return, viz., that by attending they conferred an obligation on the teachers. Their great aim should be less to impart knowledge than to promote reverence and to direct into the best channels all the aims and purposes of life. With such an aim they must combine business-like method if they would achieve the success which accompanied the efforts of wise and prudent workers in every sphere of social activity.



In the discussion which ensued the following took part :—The Rev. W. G. Tarrant, Mr. H. Chatfield Clarke, Miss Edith Lupton, Rev. C. L. Corkran, Rev. T. Robinson, Messrs. Biss, Turner, A. Barnes, Harrison, and Rev. F. Summers; and at its close Mr. Walters replied.

Mr. WADE drew attention to a scheme for enabling teachers and elder scholars connected with the society to visit Paris on favourable terms, and also to the Country Holidays Fund. Votes of thanks concluded the meeting.

### LONDON DOMESTIC MISSION.

#### ANNUAL MEETING.

WE are compelled to greatly abridge our report of this important and interesting meeting, which was held on Wednesday last at George's-row, St. Luke's, C. E. SCHWANN, Esq., M.P., being in the chair. There was a good attendance of members and friends of the Missions. After a hymn and prayer,

The Treasurer, Mr. P. M. MARTINEAU, briefly explained that the ordinary receipts and expenditure last year were about equal to those of the previous year, but the extra charges in connection with improvements at the Rhyl-street Mission amounted to nearly £200, which had to be made good from capital. He hoped future receipts would prevent further encroachment on the reserve funds.

Professor J. E. CARPENTER then read the Report, which showed the work carried on at the three Mission stations has been uniformly steady and progressive. In addition to the enlarged premises now used by the Rhyl-street Mission, another room has been taken in Litcham-street, and has yielded proof of much usefulness. It is contemplated to purchase, if possible, a freehold site in Capland-street, at a cost of £2,000, and to build premises costing a further £2,000 in place of the small premises now occupied in North-street.

At the conclusion of the reading of the Report by Professor Carpenter Mr. P. M. MARTINEAU said there was one more paragraph of which their secretary knew nothing, but which the committee thought should be added. It was as follows :—

"The Society this year loses its secretary. Professor Carpenter is going to Oxford, and it will be impossible for him to continue the work he has done for the Mission so well and so lovingly for the last nine years. This Society has been exceptionally fortunate in its secretaries—only three men—and three such men, Henry Enfield, Edward Enfield and Estlin Carpenter,—in its life of fifty-four years. Your committee and their subscribers do indeed owe Mr. Carpenter thanks for services such as few men give to volunteer work, for time and labour, cheerfully spared from a more than usually busy life, and for a constant devotion to and enthusiasm in the cause of our Mission. Not only will the committee lose a dear colleague, your Society a most faithful competent officer, your missionaries a support in their hours of anxiety, but the poor people of the Missions will one and all feel, when Mr. and Mrs. Carpenter leave London, that they lose real loving friends, who have done so much and so often to help and to brighten and better their lives."

The CHAIRMAN then moved a resolution of sympathy with the workers in the Missions. He said though he was not well acquainted with the work of that particular Society, he had seen a good deal of similar work in Liverpool and Manchester, and no doubt the features and wants of both districts were the same. He believed that this was a time of earnest rivalry on the part of agencies of all kinds to do something for the poor, and he was especially struck with the fidelity and self-devotion of those who worked so diligently at missions of that kind. After referring to the duty of the County Council and of Parliament in improving the condition of the working classes and commending public as well as private efforts as being all needed for the amelioration of their condition, he concluded with a graceful allusion to the retirement of his college friend—the Rev. J. E. Carpenter—from the secretaryship. He only hoped his successor would would do as well for the Mission.

Professor C. B. UPTON, in seconding the resolution, alluded to the change effected in the creation of the Mansford-street "Church and Mission" out of the old elements at Buxton-street and Bethnal-green, and commended the example. He thought the Missions might have more influence if they could be looked upon as churches doing mission work, as, indeed, all churches should. Sketching the history of the Domestic Mission movement since the days of Dr. Tuckerman, he believed this was the line of true development before them. He especially valued the work of such an institution, because it brought rich and poor together, and made friends of them.

The resolution being carried, the missionaries, the Revs. F. SUMMERS, JOS. POLLARD, and T. ROBINSON, replied.

The Rev. Dr. DRUMMOND moved the adoption of the reports and appointment of officers for the ensuing year. Alluding to that as the last time he would have the opportunity of speaking at such a meeting of the Mission, he said that his faith in its methods was as strong as it had ever been during his thirty years' connection with it. Political

and social changes were valueless unless the character were touched and improved, and this could best be done by agencies of that kind.

The Rev. W. COPELAND BOWIE seconded the motion in an earnest address, in which he deprecated the pauperising tendency of too many of the Missions around them, a tendency from which he believed their operations were happily free. Much money was wanted for the North-street extension. Would not some of their wealthy friends make some real sacrifice, and let their retiring secretary go to Oxford knowing that a work which he had so much at heart was well provided for?

The resolution was carried.

Professor CARPENTER acknowledged, in words marked by deep emotion, his sense of the kind expressions read by Mr. Martineau. His greatest happiness and delight had been found in the work which he had been able to give to the Mission, and to leave it in the hands of such a committee and their new secretary (the Rev. W. Carey Walters), would be, to him, a matter of thankful satisfaction, of confidence, and of hope.

Mr. P. M. MARTINEAU then moved the apportionment of a third of Miss Coates' legacy of £500 to the Mansford-street Church and Mission.

Mr. T. CHATFIELD CLARKE, in seconding the resolution, said he felt he ought to express their sense of loss in the removal of Dr. Drummond as well as of Professor Carpenter to Oxford. Both had rendered invaluable service to the Mission.

The resolution was carried.

The Rev. H. GOW having briefly responded, the Rev. C. L. CORKRAN moved, and Mr. SQUIER seconded, a resolution of appreciation of the services of Professor Carpenter, who briefly replied; and the meeting terminated with the usual vote of thanks to the Chairman.

### NOTES AND COMMENTS.

—O—

RECENTLY, at a meeting of the Hatfield Board of Guardians, applications for the post of nurse were considered. One had a recommendation from Mr. Spurgeon; it was immediately decided *not to have that one*, as it was considered that the nurse ought to be a member of the Church of England.

THE "Congregation of the Index" has condemned a pamphlet, which has made some stir, by Mgr. Bonomelli, Bishop of Cremona, entitled "Rome, Italy and the Reality of Things," and intended to reconcile the Government with the Holy See. The author has made his submission.

A VERY weak controversy on the subject of the Atonement is going on in the *Northern Advance*. One sample of the reasoning must suffice. "C. P." had said that the gigantic task of revealing the doctrine of the Atonement would hardly have been left for the Apostles (Christ himself would have declared it explicitly). To which "Timotheus" answers, "Why not, pray? Who is C. P.?" To speak of probability is reckoned a sort of blasphemy when Scripture is in question. If one says Moses would hardly write an account of his own death, the answer is, "Why not? Who is Colenso?"

As concerning the orthodox or substitutionary theory of the Atonement we think it safe to say that the more candid a student of the New Testament is the less he is likely to be satisfied with the proofs of it there found; and that the harder he tries to express the doctrine in some logical and coherent form the more he will be confounded with the contradictions it involves.

A WARM debate on the newly-devised "Articles" recently took place at a meeting of the English Presbyterian Synod. Mr. McIntosh held that unless they affirmed that the Bible writings *were* (and not that they *contained*) the veritable Word of God they would open the church to the admission of the most ruinous doctrine, would strengthen the claims of Rationalism, and would deal an irreparable blow at the foundations of the Christian faith.—The best way would be to prohibit the reading of the Scriptures. For it has become absolutely impossible in our day to read the Bible at all and not detect tokens of human error in its statements and doctrines. Why should people be expected to read the Bible and then be forbidden to confess what they find there?

In his able address at the meeting of the Congregational Union Dr. Falding said :—

"If we have renounced the yoke of Orthodoxy which neither our fathers nor we were able to bear, have we not submitted to the bondage of phrases and assumptions which neither we nor our children will long endure? It were well that we had in England men



who could speak with authority on matters of higher criticism. It is not well that we should have men who only record and retail and dilute what German and French critics have written, and it is not creditable if we accept meekly their results without challenge, and surrender to their authority without even a duly endorsed warrant."

We like the manly ring of those words; but the answer to them is only too evident. Public religious opinion has been till lately so intolerant that there has been little chance for the rise of an English school of Higher Criticism. Instead of being encouraged to speak out, young preachers have been denounced as unorthodox by their elders, and young students have been exhorted to cleave to the old dogmas on pain of losing their immortal souls. Happily all this is changing.

THE *Christian World Pulpit* prints a vigorous sermon by the Rev. A. P. Barfield on Theological Perspective:—

"Even now in many of our pulpits you hear these doctrines preached, and they are most surely believed by many in the pews. God the Father is angry with men—so angry that He condemns them to everlasting torment. But God the Son steps forward and says: 'No, Father; don't do that. Kill Me, and let the sight of My blood and My suffering appease your anger.' And God the Father did that, and all men who will believe on that Son are saved. Those were the ideas that were taught us in our Sunday-schools, were sung to us in Watts' Divine songs, are preached to us in many of our churches, and some of us are regarded as having in us the very spirit of anti-Christ, because we don't preach them."

The doctrine of the Atonement as it was commonly taught not so very long ago is not here caricatured, it is faithfully represented. Mr. Barfield sums up the religion of Christ in three words, "Fatherhood, Childhood, Brotherhood." If the summary is inadequate it is at any rate not false, as most of the old creeds certainly are.

THE *Jewish Chronicle* has an interesting leader on the origin of Punch and his dog Toby. Toby is, it seems, only the Hebrew form of the name Tobit (Tobi), the hero of the story named after him in the Apocrypha. The names in that story itself, Tobiel, Tobit, Anna, &c., are made-up names, like those in the "Pilgrim's Progress," e.g., Tobit, Tobiya, or Tobi means "the Goodness of Jah." Mainly through the painters, who were fond of the subject, Tobit became identified in men's minds with the dog which, according to the Greek and Latin versions, accompanied the young man on his journey (see chap. v. 16). When the story was forgotten the name remained, and passed over to the dog. The remainder of the article from which we quote shows how thoroughly the writer of the book of Tobit had adopted the habits of thought of the Medians among whom he lived, who, unlike the Hebrews, held dogs in great reverence. The writer goes on to illustrate the fact that the Hebrew race produces men at times capable of being entirely transformed and changed by their surroundings, as Beaconsfield became a patriotic Englishman, and as Karl Marx is the prophet of the Socialists. But God made man after his own image, "and the creeping thing after its kind," adds this very philosophic writer.

THE *Church* has had many eccentric defenders. The latest is Mrs. Besant. The Rev. W. C. Bowie proposed a resolution on behalf of "a national system of free unsectarian education." Mrs. Besant gave notice to omit the word unsectarian. She thus states her reasons in the *National Reformer*:—

"If theology is to be taught in the schools at all, it is better to have it taught in a form that is definite, so that we know what is given to the children, rather than in one varied according to the personal predilections of each teacher. The Church teaching is, on the whole, less offensive than that of Dissent, and, except in rare cases, is informed with a more liberal and cultivated spirit. We may be opposed to Canterbury, but it is preferable to Little Bethel."

Canterbury Cathedral is no doubt more respectable than Little Bethel; but Little Bethel, too, is more respectable than some of the Beth-avens where secular lectures are delivered. But the special dogmas or denials of none of these ought to be taught at the expense of the State. The personal predilections of a teacher in no way representative of either house are far more likely to be reasonable, and at any rate teachers are likely to move with the times, which a stereotyped theology cannot do. We observe the Board has got rid of Mr. Bowie's motion by what Prebendary Eyton described as the "unworthy evasion" of voting the previous question, by a small majority.

MR. TALFOURD ELY, F.S.A., announces a course of six lectures on "Travels in Greece," to be delivered at University Hall; particulars will be found in our Advertisement columns.

It is noteworthy that at the London University Presentation on Wednesday Miss Worley took the first gold medal obtained by a lady in the Classics M.A. Examination, and Mrs. Scharlieb took the first M.D. obtained by a lady.

## CORRESPONDENCE.

—O—

The Editor is not responsible for the opinions expressed by correspondents. All letters to be inserted must be accompanied by the sender's name and address, not necessarily for publication, but as a guarantee of good faith.)

—O—

### UNITARIANS AND THE CHRIST.

SIR,—Permit me to explain to Mr. Carpenter, to whom I am grateful for his clear and concise letter, that "Old-Fashioned's" statement that Holy Communion was announced for and administered on Good Friday is an inaccuracy. In my former charge it was my custom to observe the service on the Thursday evening as he suggests, and I hope next year to have such a service in my church in London, in which I hope others than the Essex Church congregation will unite. To reply to "Old-Fashioned's" last letter would be neither pleasant nor profitable. Except when it has been necessary to explain some personal matter I have made it a rule never to answer, as I never write, anonymous letters. Besides—Nehemiah vi. 1-4.

Essex Manse, May 13.

W. CAREY WALTERS.

SIR,—In a letter signed "G.," under your Correspondence columns of May 4, I find the following sentence: "As to the suggestion that pure Theism has always failed, may I inquire where, with the exception of the movement founded by the Rev. Charles Voysey, it has ever been tried under conditions which might warrant a hope of its success?"

My recollections apparently carry me back for a longer period than those of "G.," who speaks of being "a Unitarian of some twenty years' standing." In my childhood I was taken regularly to the, then, Unitarian Chapel in South-place, Finsbury, where I probably grew into Theism, as the popular minister of that place modified his own religious sentiments. Certainly, during the many years through which the Rev. W. J. Fox filled that pulpit, the "Christian Theism" which he preached must be considered to have been a signal success; whether judged by the large numbers of his congregation or by the enthusiastic admiration which they evinced for him, or by the elevated and pure tone with which he treated the very various subjects, often questions of the day, from his pulpit.

Preaching on the twenty-fifth anniversary of his ministry (March, 1842), he quoted the "Confession of Faith" with which he had become minister of that congregation in these words: "I believe in the duty of free inquiry, and in the right of religious liberty."

The "Faith" to which his successors in that pulpit might "confess" has gone far afield from the Theism held by Mr. W. J. Fox, even in his later years; but to me it seems that the Unitarianism of the present day is very nearly identical with the so-called "Christian Theism" held by Mr. Fox; while the Unitarianism held by Mr. Carey Walters is apparently more akin to that early form of Unitarianism held by Priestley and Belsham.

A "CHRISTIAN THEIST."

SIR,—It is evident from the letters of "Old-Fashioned," "O. A. S.," and "G." that the difference between Unitarians who use the name of Christ, and those who prefer to drop the name altogether, is merely a difference as to the meaning of words. Your three correspondents fear that the name is inseparably connected with what is regarded as the mythological element in Christianity. Accepting, however, the definition quoted by "Old-Fashioned" from the *Encyclopædic Dictionary*, I see no objection to using the name, believing that, dispensing with the "miraculous Christ" and the "official Christ" of orthodoxy, the name recalls ideas which have enriched the religious life of men, and which it would be unwise to forget. Why should we refuse to regard Jesus as the "Anointed One," or speak of him as "the Lord?" The act of "anointing" with the Jews symbolised the outpouring of the Holy Spirit on those who were worthy of it. Human life would be very poor indeed were it not for the contact of the divine with the human experienced by holy men. Fellowship with God is the very essence of religion. History and experience teach that some souls are nearer to God than others, owing to their living purer and disinterested lives. The pure in heart have had the beatific vision, and experienced the divine anointing. Jesus was pre-eminent in this experience. He had that vision of the divine glory which, perhaps, no other had on earth; and his life was enriched with divine influences as no other life has been enriched. Hence, to call him "the Christ" is not to deify him, but to recognise him as the chief among many brethren, the one whom the verdict of history has pronounced to be the fairest among the sons of men.

When asked by "Old-Fashioned" whether I consider Jesus to have been the Hebrew Messiah, I reply that the Hebrews had various con-



ceptions of the Messiah. He certainly was not the political Messiah, anticipated by many of the Jews, and sadly disappointed the Messianic hopes of his countrymen. I cannot, however, overlook the spiritual conception of the Messiah we have a glimpse of in some of the Hebrew prophets. In reading Isa. lxi. 1, in the synagogue at Nazareth Jesus said, "To-day is this Scripture fulfilled in your ears." The relation of Theodore Parker and Dr. Martineau to the Christology of public worship is an indication of the trend of modern thought. I have found nothing in Parker's "Discourse" and "Ten Sermons" to contradict the hymn quoted by Mr. Carey Walters and myself, and cannot believe that he ever retrograded from the belief that Jesus was the emancipator of men. I believe, too, that the author of the "Word made Flesh" in the second volume of the "Hours of Thought" has not departed from the Christology of his early manhood, and remains more "advanced" than the isolated few who would drag us back to the cold and formal monotheism of the Hebrew faith, minus its elaborate ceremonialism.

The effect of a doctrine on weary minds and bodies is not the sole test of truth; but if men find it difficult to find God amid the discords of modern life, and Christ comes and leads them to the Father, the spirit of gratitude will struggle to express itself. If isolation is a test of truth, the Shakers are, perhaps, nearer the Kingdom than even the devout Theists led by Mr. Voysey. No allusion to the Theistic Church was meant by any reference to "the Hall where pure Theism was provided with a slice or two of political economy," and I am not disposed to satisfy "G.'s" curiosity as to where the Hall is located.

If the principles of Christianity were supreme in modern civilisation the picture of our cities "swarming with starving poor" would be an imaginary one. We have it, however, in all its grim reality in our modern England. Thanks, however, to the Christian Church, men are found who are prepared to sacrifice the luxuries and refinements of life, to carry the messages of consolation to their oppressed brethren. I would venture to ask "O. A. S." where this enthusiasm for humanity can be found except in the various Churches who work and worship in the name and spirit of the Christ?

J. H. C.

May 7.

#### ESSEX HALL.

SIR,—Will you allow me, as one of the Honorary Secretaries of the London District Unitarian Society, to reply to the letters of Mr. Bartram and of "F.," inserted in the two last numbers of the *Inquirer*? For many years past the Committee of the Society have decided on holding the annual meetings at the different chapels in the London district, in order to enlist the sympathy of those who do not as a rule come to meetings in London. We have found this plan answer, and hence the fixing this year upon Essex Church, which, though inconvenient for my friend Mr. Bartram, is by no means so for a very large number. I think, at any rate, he would have shown better judgment if he had delayed putting in his letter till after the meeting, as he must have been aware the place could not be altered when he wrote. I was glad to see, however, that it did not prevent "F." from coming, and though the room was not all that could be wished for, I am happy to say it was generally considered a most successful meeting.

May 13.

STANTON W. PRESTON.

#### THEISM IN INDIA.

SIR,—A little book has come into my hands, which ought to excite the profound interest of all who have watched the progress of enlightened religious thought in India. It is called "The Offering of Srimat Maharshi Devendranath Tagore," and contains what he wishes to be his farewell words to the Brahma Churches. His sands of life are running low, and his venerable voice will soon be hushed in the sweet rest which, by his faithful work, he has so well earned.

The Adi-Brahmo Somaj, of which he has been for over fifty years the leading spirit and official president, was the pioneer of all the Brahma Churches in India. Babu Keshub Chunder Sen was at one time working under Devendranath Tagore, but separated himself from the Adi-Brahmo Church on a question of ceremonial, which he deemed one of principle. Subsequent events have shown how deplorable that separation was, for Babu Keshub, as we all know, suffered himself to be led away into all kinds of mysticism and dangerous forms of hero-worship.

Devendranath Tagore is distinguished for inflexibility of purpose and singleness of mind. He has but one ruling idea, so to speak, which is devotion of heart and life to God, and absolute fidelity to Him. His words of farewell breathe a holy and devout spirit, and are wisely filled with counsels of charity and peace and brotherly love. The work has been translated into English by Mr. Mohini M. Chatterji, of Calcutta.

CHARLES VOYSEY.

#### BLACKFRIARS MISSION SANITARIUM.

SIR,—The Committee of the Mission have again secured a cottage, which they feel sure will be kept well filled by those connected with the Mission if funds are provided. They earnestly appeal to those generous friends who have helped them in the past, and to others who take an interest in this branch of mission work, which, they venture to think, is one very important feature, and which should not be allowed to fall off for want of necessary means. Donations may be sent to Mrs. David Martineau or to

PERCY PRESTON, Hon. Sec.

25, Mount Park-crescent, Ealing, W., May 12.

#### BELPER CHAPEL.

SIR,—I regret that you have inserted a letter on this subject without making any inquiry, as I consider the internal dissensions of a congregation are not a desirable topic for newspaper correspondence. The Trustees, whose action is blamed, have only endeavoured to discharge their duty to the Trust reposed in them, and do not need any defence of their action. I should, therefore, take no notice of the letter were it not due to the Rev. J. Kertain Smith, who has accepted the appointment, that I, as one of the Trustees, should indicate the reasons why he has been able to do so, without the want of "courtesy and good sense" alluded to by your correspondent.

There has unfortunately been for some time a strong division of feeling in the Belper Congregation. The members of one of the two parties, finding themselves in a minority, have withdrawn from all active share in congregational matters, while continuing to attend the services. The other party have in several instances adopted a line of conduct which the Trustees cannot approve, and it is they who now call themselves "the Congregation," and who to the number of thirty-four signed the memorial in favour of Mr. Turner. The former party are strongly in favour of Mr. Kertain Smith, and twenty-one of them have signed a memorial to him, asking him to accept the appointment.

Under these circumstances the Trustees had to exercise their own judgment as to which appointment would be for the real good of the congregation. They did not desire to cast any reflection on the Rev. A. Turner, having very little information about him, and no testimonial from any minister in regard to him. They simply preferred to appoint a more experienced man, well known for his industry and zeal, recommended by his high character and successful work in the past, and highly spoken of by the ministers with whom he has laboured in the North. Of the eight Trustees who supported him, three are residents in Belper, and have for many years been members of the congregation. The other five are non-residents; but they are well acquainted with the circumstances, have given much time and trouble to the affairs at Belper, and their names are sufficient guarantee of their having acted with caution and discretion, with no motive but for the benefit of the Chapel, and not with "an autocratic abuse of power." It is incorrect to say, as is stated in Mr. Payne's letter, that the congregation had been requested to make choice of a minister for the Trustees to appoint. The fact is that the congregation was informed that the Trustees would meet on a certain day to appoint a minister, and were invited to submit recommendations, the Trustees being anxious to meet their wishes so far as they could do so.

I have purposely omitted many details and abstained from personal allusions, as I am anxious to write nothing that can add to the division of feeling which we all regret.

JOHN WRIGHT.

Sutton Coldfield, May 13.

[If the congregation referred to had been the only one that had experienced troubles in connection with the appointment of a minister by Trustees we should admit the force of our respected correspondent's strictures. But having good reason to mistrust the system which allows the majority of a congregation to be overruled by the action of non-resident gentlemen, however sagacious, we must venture to claim the topic as one of public interest, and can only regret the pain any particular instance must cause to the minister involved.—ED. *Inq.*]

#### MR. SPURGEON AMONG THE HERETICS.

SIR,—Is it not rather too late for Mr. Spurgeon to cry out about the lectures on "Centres of Spiritual Activity?" A very similar series with the same title appeared a few years ago, only they were not lectures, but articles in the *Pall Mall Gazette*. Voysey, Harriss, Congreve, J. E. Carpenter, W. S. Lilly, were some of the names of fearful import appended to the articles, among which was one on the Metropolitan Tabernacle and allied institutions, written by a trusty colleague of Mr. Spurgeon's, presumably with his approval. Afterwards the prophet of Northumberland-street issued a *Pall Mall*



*Extra*, consisting of the whole series bound together in one sacrilegious wrapper, prefixing thereto a most "dangerous" preface of his own, including the following appalling statements (and he calls himself a Christian!):—"Cardinal Manning and Mr. Bradlaugh" (the same reasoning would include Mr. Spurgeon and Mr. Voysey) "have a common aim, which is more important than all the points on which they differ;" and, "The elect souls who are called of God in every age to maintain in the midst of an unbelieving generation the imperishable deposit of faith in the ideal are often Agnostics." Can any of your readers remember what Mr. Spurgeon said to that?

A. H. WALKER.

#### PARIS EXCURSION SCHEME.

SIR,—I have received so many inquiries from the country asking whether Miss Lucy Tagart's plan is intended exclusively for London teachers and young people connected with our congregations and schools that I shall be glad if you will kindly permit me to say that Miss Tagart, who has just returned from Paris, has made such advantageous arrangements as will enable her to extend her plan to the Provinces, provided too great a number do not apply for the same month. At present she has secured two establishments, each capable of accommodating from twelve to fourteen people. She proposes taking these rooms for the month of August, with the object of continuing them through September should she see cause for doing so. The weekly detachments will consist of twenty-five persons; the sexes as nearly as possible to be equally divided, and all to be over sixteen years of age.

It may be well to state that it is not proposed to find the tourists luncheon, as this may be had for one franc each (10d.), nor to pay the travelling expenses of the party in and about Paris; these two items must be met by the parties themselves. The £2 10s. which each person must pay before starting is intended to cover the fares from London to Paris and back, lodgings, breakfast, dinner, and entrance to the Exhibition, with introductions to other places of interest.

Parisians who can speak English, and are Unitarians in faith, will be in communication with the tourists at the places taken for them. Miss Tagart stipulates that the parties must keep together as much as possible, take their meals at the same time, and, of course, be amenable to discipline. It is hoped that a minister, or superintendent, or both, will be able to enter into the scheme and go with each party. As no time is to be lost in making the many necessary arrangements, any persons who intend going, and who are known to a minister or superintendent, and have their written recommendation, may at once send their names to Miss Tagart or myself, at Essex Hall, Strand, stating the week in August or September that will suit them to go.

I. M. WADE.

#### SHORT NOTICES.

*The Pastoral Epistles*, by Alfred Plummer, D.D.—We lately had occasion to refer in terms of high appreciation to the volume on Isaiah in this series, a work characterised alike by accurate scholarship and sound historical method. The present volume, which deals with the Pastoral Epistles, is an illustration of the strangely different attitude adopted by many English theologians towards the writings of the New Testament. We have no means of testing Dr. Plummer's attitude towards recent criticism of the Old Testament, and to what extent he adopts its results; but it is a curious sign of the times that a volume so essentially conservative in tone should appear in companionship with one so deeply imbued with the critical spirit. It is not devoid of high qualities of scholarship, but its sympathies, tendency and manner of exposition, mark it at once as a work which could only have been written by one trained in Anglican modes of thought. To those who belong to his communion this may appear to be small censure, but to us it affords another instance of the insularity of English theology, which, with all its profound erudition, and allowing for some brilliant exceptions, is so fatally lacking in breadth of view and true historical sympathy. Those who regard the critical examination into the authorship of the Pastoral Epistles, which began with Schleiermacher as "an attack that has failed," and are content with an account of the origin of the Christian ministry, which practically ignores the investigations of Hatch and Harnack, may find this book to their mind. But these—and they are happily an increasing number—who desire guidance through the early developments of Christian thought and activity, and a fuller insight into the relation of literature to life, we must recommend to look elsewhere. (*The Expositor's Bible*, Hodder and Stoughton.)

*The Universal Review*, which has just begun its second year, claims at least the credit of originality and audacity, while sometimes it has risen into very high value indeed. Its pictures are its chief distinction, and the editor boasts, not without reason, that a new era of

excellence has been entered upon in respect of them—or at least, of some of them. His critique on this year's pictures is very readable, and as far as we can follow him in our recollection of one view of the Academy, the judgments he passes are eminently sound. Is it too much to hope that as the new volume proceeds Mr. Quilter will succeed in eliminating some still remaining crudenesses and inelegances—to use no stronger term, which detract from the merit of his magazine and blemish its pages needlessly? The most remarkable articles this month are, in addition to that just named, Mr. Robert Buchanan's slashing reply to his critics, and Marian Robinson's well-conceived but somewhat too sentimental story, "The Stranger in the Dress Circle." The "stranger" is none other than William Shakespeare, who has come to see *Macbeth* at the Lyceum. Mr. Bradlaugh gives a second chapter of his "Romance of the House of Commons," and Mr. Welton's study of "Life Assurance" is brought to a close. Lovers of Gray will find "Stoke Poges," with its admirable illustrations, well worth noticing.

There are some charming pictures in the *Magazine of Art*, after Hermann Corrodi, accompanying a sketch of his life. "Current Art," by the editor, is interesting, in that it gives in detail the method in which the President of the Royal Academy builds up his pictures. The article on "Studies in English Costume," dealing with costumes of the time of Hogarth and Chesterfield, is amusing and worth reading. The frontispiece of this number is very pleasant, but we must protest against some sketches at the end, which are in no way worthy of this magazine; they are weak and inartistic, though the essay which they illustrate has its good points.

Newspaper readers who have seen paragraphs about "Samoa" should read the beautifully illustrated articles in *The Century Magazine*, where they will gain much useful information. Mr. Edward Wilson's "Round about Jerusalem" is also full of interest, and the illustrations are excellent. George W. Cable tells some "Strange True Stories of Louisiana;" Charles de Kay describes in an illustrated article "The Monasteries of Ireland;" and George Kennan takes us "A Ride through the Trans-Baikal." Wyatt Eaton treats us to some "Recollections of Jean François Millet." The drawings for his children and grandchildren will amuse the young folks. W. J. Stillman continues his Papers on the Old Italian Masters, "Orcagna" being the subject for this month. Altogether the number is a solid and valuable contribution to magazine literature.

TO CORRESPONDENTS.—Several letters are unavoidably deferred.

CHARITY ORGANISATION SOCIETY.—Mr. Hampden sends us a letter, the following is enough to show its style and character:—"SIR,—An anonymous correspondent can afford to be insolent and affect an ignorance of my individuality, which would suggest that he himself must know as little of what he is writing about as he does about me. All I insist upon is that if some of the poverty in the metropolis cannot be relieved at a less cost than over £9,000 per annum, including salaries and office expenses, such outlay is singularly out of proportion to the benefits conferred. I also affirm that there are scores and hundreds of idle men possessing as "fine abilities both as speakers and writers" as any who may be attached to that society, who gratefully and as efficiently perform its duties for less than half the amount now appropriated for this purpose. If "C. L. C." had not specially mentioned this particular society I should only have included it among several others that I happen to know are equally liberal in the appropriation of "office expenses."

We regret to learn that the cottage residence of the Rev. G. H. Vance, Parkstone, Poole, was destroyed by fire on Sunday last. How the fire originated is not known; but it was during the absence of the family at morning service, no one being at home at the time except the servants with a young child. The furniture, &c., was in large part saved by the active and kind exertions of friends and neighbours. It is hoped that much of the damage is covered by insurance, but we are not as yet informed of the details.

FRIENDS are invited to attend the last discussion of the Manchester New College at University Hall, fixed for Monday next, at 7.30. Canon Fremantle is expected to take part, as well as other distinguished visitors.

*The Methodist Times*, in a notice of Canon Taylor's "Leaves from an Egyptian Notebook," says:—"Canon Taylor is good enough to suggest that the Unitarians might amalgamate with the Mohametsans and produce a higher Christianity. We hope they will relish the suggestion. We respectfully commend the idea to Dr. Martineau. But would it not be better for Canon Taylor to begin operations in the noble Minster of York, of which he is Canon? He might begin by reciting the Koran from the Minster tower, and thus practising in the useful character of a muezzin."



## OUR CALENDAR.

SUNDAY, MAY 19.

It is requested that notices of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

## LONDON.

Bedford Chapel, Bloomsbury, 11 A.M. and 7 P.M., Rev. STOPFORD BROOKE.  
 Bermondsey, Fort-road, Upper Grange-road, 11 A.M., 3 P.M. and 7 P.M., Rev. G. CARTER. Flower Services.  
 Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. W. M. AINSWORTH. Evening Subject:—"Robert Elsmere."  
 Croydon, Free Christian Church, Wellesley-road, 11 A.M. and 7 P.M., Rev. CHRISTOPHER J. STREET, M.A.  
 Essex Church, The Mall, Notting-hill-gate, 11 A.M., and 7 P.M., Rev. W. CAREY WALTERS. Evening Subject:—"Why can we not conform?"  
 Hackney, New Gravel Pit Church, Chatham-pl., Paragon road, 11 A.M. and 7 P.M., Rev. J. T. WHITEHEAD.  
 Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. T. W. FRECKELTON.  
 Kentish Town, Free Christian Church, Clarence-road, 11 A.M., and 7 P.M., Rev. H. IERSON, M.A.  
 Little Portland-street Chapel, near Oxford-circus, 11.15 A.M., Rev. J. E. CARPENTER, and 7 P.M., Rev. J. TREVOR.  
 Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. HENRY GOW, B.A.  
 Peckham, Avondale-road, 11 A.M., 3 P.M. and 6.30 P.M., Rev. J. S. MUMMEY.  
 Richmond, Unitarian Christian Church, Channing Hall, Friar's-lane, 11 A.M. and 7 P.M., Rev. S. S. BRETTELL.  
 Stamford-street, Blackfriars-road, 11 A.M. and 7 P.M., Rev. W. COPELAND BOWIE.  
 Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.  
 Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

## PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.  
 BOURNEMOUTH, Conservative Club Assembly Room, St. Michael's Rise, 11 A.M., Rev. G. H. VANCE, B.D.  
 BRIGHTON, Christ Church Free Christian, New-road, North-st., 11 A.M. and 7 P.M., Rev. ALF. HOOD.  
 CHATHAM, Unitarian Christian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. FREDERIC ALLEN.  
 CHELTENHAM, Bayshill Church, 11 A.M. and 7 P.M., Rev. EPHRAIM TURLAND.  
 LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.  
 SCARBOROUGH, Westborough Church, 10.45 A.M. and 7 P.M., Rev. S. FLETCHER WILLIAMS.  
 SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.  
 TORQUAY, Free Christian Church, Bannercross Hall, 11 A.M. and 6.30 P.M., Rev. R. S. CLARKE.

## NOTICE.

\*\* Calendar Advertisements inserted as above, 2s. 6d. for Thirteen Weeks, prepaid; 5s. not paid in advance. Additional matter 4d. per line. Single Advertisements 6d. per line.

## DEATHS.

MARTEN—On the 10th May, at Great Yarmouth, Margaret Lucy Marten, mother of the Rev. J. J. Marten, aged 79.  
 PITT—On May 12th, at 34, Parker's-road, Broomhill, Sheffield, Louisa, widow of the late Wm. Linley Pitt.

## CORPULENCE.

All persons suffering from this burdensome and dangerous state of the body, and even those developing tendencies thereto, should call to-day if possible, or write at once, for a treatise on the subject, just issued by

Mr. C. B. HARNESSE, Consulting Medical Electrician. The book

contains **ADVICE HOW**, in a valuable, rational and effective manner, without resorting either to drastic medicines, quack prescriptions, poisonous preparations, or starvation diet.

**OBESITY IS CURED** and sent gratis and post-free on application to the MEDICAL BATTERY CO., Limited, 52, OXFORD STREET, LONDON, W. (Corner of Rathbone-place.)

"NONE SO GOOD."

## BROWN &amp; POLSON'S CORN FLOUR

IS A HOUSEHOLD REQUISITE OF CONSTANT UTILITY

FOR THE NURSERY, THE FAMILY TABLE, AND THE SICK ROOM.

Note.—First produced and designated CORN FLOUR by BROWN and POLSON in 1856, not till some time afterwards was any other Corn Flour anywhere heard of, and none has now an equal claim to the public confidence.

## LONDON DISTRICT UNITARIAN SOCIETY.

At the Annual Meeting it was determined to support the important and ever-increasing work of this Society, to pay off its debt to its treasurer, and to pay off the loans that have had to be made in connection with its efforts at Stepney and Bermondsey. With this view an earnest appeal is now made for additional subscriptions to raise immediately a sum of £800.

The following donations and subscriptions have been received or promised:—

	Donations.			Ann. Subs.		
	£	s.	d.	£	s.	d.
Alfred Wilson, Esq. ...	...	...	...	2	2	0
J. C. Conway, Esq. ...	1	0	0	—	—	—
J. C. Conway, junr., Esq. ...	1	0	0	—	—	—
W. Mawer, Esq. ...	—	—	—	0	5	0
G. Lawford, Esq. (add. sub.) ...	3	3	0	1	1	0
J. H. Vaile, Esq. ...	—	5	0	—	—	—
G. L. Bristow, Esq. ...	2	0	0	3	0	0
Rev. J. Tinkler ...	—	—	—	0	5	0
Rev. A. L. Smith ...	0	10	0	—	—	—
F. D. Lawrence, Esq. ...	—	—	—	1	0	0
Miss C. A. Lawrence ...	—	—	—	1	1	0
C. S. Hunter, Esq. ...	—	—	—	1	1	0
M. S. D. ...	0	5	0	—	—	—
H. Jeffery, Esq. ...	5	0	0	—	—	—
H. G. Hewlett, Esq. ...	—	—	—	1	1	0
David Martineau, Esq. ...	10	0	0	—	—	—

Donations and Subscriptions may be sent to  
 Mr. DAVID MARTINEAU,  
 6, Christian-street, E.

## ROBINSON &amp; CLEAVER'S

IRISH CAMBRIC HANDKERCHIEFS, per doz.: Children's bordered, 1/3; Ladies', 2/4; Gent's, 3/6. Hemstitched: Ladies', 2/11; Gent's, 4/11 per doz. Samples post free.

IRISH LINEN COLLARS: Ladies' and Children's three-fold, from 3/6 per doz.; Gent's four-fold, from 4/11 per doz. Samples post free.

IRISH LINEN CUFFS for Ladies, Gentlemen, and Children, from 5/11 per doz. Samples post free.

MATCHLESS SHIRTS: best quality longcloth, with four-fold fine Linen Fronts, 35/6 per half-doz. (to measure or pattern, 2/- extra). Samples post free.

OLD SHIRTS made as good as NEW, with best materials in Neck Bands, Cuffs, and Fronts, for 14/- the half-dozen.

FISH NAPKINS, 2/11 per doz. Samples post free.

DINNER NAPKINS, 5/6 per doz. Samples post free.

TABLE CLOTHS, 2 yds. square, 2/11 each; 2½ yds. by 3 yds., 5/11 each. Samples post free.

## ROBINSON &amp; CLEAVER, BELFAST.

## THE GATESHEAD STAINED GLASS CO. LIMITED.

Works — EAST ST., GATESHEAD-ON-TYNE  
 Co. DURHAM.

HENRY G. DRUMMOND, Secretary.

Designs and Estimates submitted, free of charge, for Stained Glass Memorial Windows and every description of Plain and Ornamental Leaded Glazing for Churches, Public Buildings, Private Residences, &c.

References:—Rev. Frank Walters, Newcastle-on-Tyne; Rev. Alfred Payne, Stockport; Rev. J. McGavin Sloan, Padiham, Lancashire; George G. Laidler, Esq., Newcastle-on-Tyne; George Bullock, Esq., Manchester.

## STAMFORD-STREET CHAPEL, LONDON.

A BAZAAR and SALE OF WORK in aid of the Funds will be opened in the Lecture Hall by Mrs. FREDERICK NETTLEFOLD on Thursday, 30th May, at 3.30 P.M.; Mrs. CHATEFIELD CLARKE will open the Bazaar on Friday, 31st May, at 3 o'clock; and Mrs. R. K. CAUSTON on Saturday, 1st June, at the same hour.

Tickets on application to Mrs. W. Copeland Bowie, 31, Bennett-street, Stamford-street, S.E.; or to Mrs. Stannus, 61, Larkhall Rise, S.W., or Mrs. S. S. TAYLER, 151, Brixton-road, S.W.

Members of London Congregations and their Friends are invited to visit the Bazaar.

## MANSFORD-STREET CHURCH AND MISSION.

SERVICE and ORGAN RECITAL on the occasion of the Opening of the New Organ, TUESDAY EVENING, May 21st, at 8 o'clock.

Introductory Service, Rev. W. M. AINSWORTH; Address, Rev. W. CAREY WALTERS.

PULPIT SUPPLY.—The Rev. W. STOPDART, B.A., is at liberty to take occasional Sunday Duty near London.—Address, 30, West Bank, Stamford Hill, N.

PARIS EXHIBITION.—The Rev. F. LAWTON, M.A., receives visitors en famille. Pupils also taken.—Address, 173, Boulevard Péreire.

PARIS EXHIBITION.—A Protestant Family (Liberal) can receive a limited number of BOARDERS at moderate terms; English language and home comforts.—Address, Madame GRAWITZ, 24, Boulevard Port Royal, Paris.

TO LET, for June and part of July, a HOUSE, beautifully situated in the neighbourhood of Newport, I.W. Rent, £3 3s. a week.—For particulars, apply to the Rev. JOHN DENDY, Newport, Isle of Wight.

LADY, experienced in tuition, desires an engagement as GOVERNESS or GOVERNESS-HOUSEKEEPER.—H., 45, Francis-road, Edgbaston, Birmingham.

TO PARENTS and GUARDIANS—Wanted, the charge of orphans, wards of Chancery, young people whose parents cannot reside in England, and others. An Educational Home.—For particulars, address 45, Office of the INQUIRER.

BOARD and RESIDENCE (Private), near the British Museum and Gower-street University.—Address, Mrs. PENNY, 18, Bedford-place, Russell-square, W.C.

APARTMENTS, in the best part of WESTON-SUPER-MARE.—For terms, apply to Mrs. LOVERDO or Miss CHALDECOTT, Westfield House. Also at BOURNEMOUTH, Apartments or Boarding.—Apply to Mrs. DALZIEL, The Anberries, Frances-road.

PUT MONEY INTO THY PURSE, and learn to increase thine Income £2 to £10 per week. See "TRADE, FINANCE, and RECREATION."—One Penny, of all Railway Bookstalls and Newsagents, or post free 1d. 35, Mark-lane, London.

DEPRESSION.—If you are troubled with Languor, Despondency, Loss of Nerve Force, Brain Exhaustion with Loss of Sleep, Want of Mental and Physical Vigour, Neuralgic Affections, Dyspeptic Symptoms, or Rheumatic Pains, and Kidney and Prostatic Disorders, send for our Treatise on Local Absorption, showing clearly how a certain cure may be effected without Stomach Medication.

This work is replete with information for those who suffer from chronic, nervous and exhausting diseases.—REVIEW Sent for three stamps. MARSTON REMEDY COMPANY, 249½, High Holborn, London



## SPECIAL NOTICE.

## FREDERICK NETTLEFOLD, ESQ.,

President of the Sunday School Association.

In order to give greater publicity to the excellent Lithographic Portrait issued by the INQUIRER in January, the Association have just issued a supply on an excellent quality of stout plate paper, size 13 by 10, and specially suitable for framing, at the small cost of

ONE PENNY PER COPY,

or sent packed, post free, for 3d.

Orders should be sent at once

TO

THE SUNDAY SCHOOL ASSOCIATION,

Essex Hall, Essex-street, Strand, London, W.C.

A NEW AND CHEAPER EDITION, IN TWO PARTS, OF "JESUS OF NAZARETH," by EDWARD CLODD, F.R.A.S.

I. A SKETCH OF JEWISH HISTORY TO THE BIRTH OF JESUS. With map, cloth, 1s. 6d.

II. JESUS OF NAZARETH. With map, cloth, 1s. 6d.

London: KEGAN PAUL, TRENCH, and Co.

A Sound 5 per cent. Investment.

19TH CENTURY BUILDING SOCIETY  
ADELAIDE-PLACE, LONDON BRIDGE, E.C.

DIRECTORS:—H. W. Lawrence (Chairman), Mark H. Judge, A.R.I.B.A., Director Artisans, Labourers and General Dwellings Company (Deputy Chairman), Charles Crompton, Q.C., F. H. A. Hardcastle, F.S.I., Eliza Orme, Geo. Palmer, and Henry Rutt.

SHARES £10, Interest 5 per cent. DEPOSITS received at 4 per cent. Shares or Deposits withdrawable at short notice.

LIBERAL ADVANCES promptly made. Monthly repayment, including principal, premium, and interest for each £100 advanced; 21 years 14s. 1d.; 18 years 15s. 4d.; 15 years 16s. 8d.; 10 years £1 2s. 2d.

Special facilities given to persons desiring to purchase houses for their own occupation, and applicants are advised as to the Sanitary condition of the property without extra charge. Prospectus free.

FREDERICK LONG, Manager.

ESTABLISHED 1851.

**BIRKBECK BANK.**—Southampton Buildings, Chancery-lane.

THREE per CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO per CENT. INTEREST on CURRENT ACCOUNTS calculated on the minimum monthly balances, when not drawn below £100.

The Bank undertakes, for its Customers free of charge, the custody of Deeds, Writings, and other Securities and Valuables; the collection of Bills of Exchange, Dividends, and Coupons; and the purchase and sale of Stocks, Shares, and Annuities. Letters of Credit and Circular Notes issued.

The BIRKBECK ALMANACK, with full particulars post free on application.

FRANCIS RAVENSCROFT, Manager.

THE BIRKBECK BUILDING SOCIETY'S ANNUAL RECEIPTS EXCEED FIVE MILLIONS.

**HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH,** with immediate Possession, and no Rent to pay. Apply at the Office of the BIRKBECK BUILDING SOCIETY, 29, Southampton Buildings, Chancery-lane.

**HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH** with immediate Possession, either for Building or Gardening purposes. Apply at the Office of the BIRKBECK FREEHOLD LAND SOCIETY, as above.

The BIRKBECK ALMANACK, with full particulars on application.

FRANCIS RAVENSCROFT, Manager.

**WANTED,** a situation as NURSERY GOVERNESS or COMPANION.—Address, Miss POPE, Springfield, Chelmsford.

**WANTED,** by a young lady, a situation as USEFUL COMPANION; musical.—L., INQUIRER Office.

## MINISTERS' BENEVOLENT SOCIETY.

The Treasurer acknowledges with thanks the following:—

	£	s.	d.
Miss Sharpe, London (donation) ...	100	0	0
Miss Swanwick, London (do.) ...	5	5	0
Mrs. Winkworth, London (do.) ...	3	0	0
Mr. T. P. Gibson, Tunbridge (do.) ...	5	0	0
Miss J. L. Evans, London (do.) ...	1	1	0
Mrs. Hawkesley (subscription) ...	1	1	0

J. A. KENRICK, Hon. Treas.,  
Berrow Court, Edgbaston, Birmingham.

MANCHESTER NEW COLLEGE,  
LONDON.

The FINAL DEBATE will be held on MONDAY, May 20, at University Hall, Gordon-square, at 7.30, when Mr. John Fisher of the Liberation Society, and Canon Fremantle and Mr. J. M. Macdonald of the Church Reform Society, are expected to speak. Visitors are invited.

BEXINGTON SCHOOL, WATERLOO  
PROMENADE, NOTTINGHAM, conducted by  
MR. ALFRED JONES.

SUMMER TERM begins on TUESDAY, 7th May.

BINGFIELD, WATERLOO-ROAD,  
BIRKDALE, SOUTHPORT.

Miss LEWIN receives Boys for Board and Instruction between the ages of Six and Thirteen Years.

The course of Instruction includes the usual branches of an English education; as well as Latin, Drawing, Class Singing, and Drilling. French or German, and Mathematics are also taught to those Boys who are sufficiently advanced in English and Latin.

In addition to the usual Lessons, a Weekly Lecture on Elementary Science is given at the School.

A Drill Sergeant attends regularly to give instruction in Drilling, with Arm and Club Exercises, and in Gymnastics.

A Workshop is provided, and Lessons are given by an experienced Carpenter, who is engaged expressly for this purpose.

Attached to the house is a Play-ground, containing a Gymnasium and a Play-room indoors; and there is also a Field for Cricket and Football.

Terms and references on application.

The NEXT TERM will begin on FRIDAY, May 10.

LAUDER HOUSE BOARDING AND  
DAY SCHOOL.

Principal ... Madame S. de NEUVILLE.

Head Mistress ... Miss WILSON.

Herr MAAS, Signor PENNA, Mr. NEWTON, Miss COWELL, in regular attendance. Pupils prepared for all examinations. Terms moderate.

For particulars, apply to Miss WILSON, Lauder House, East Finchley, London, N.

**WEST CENTRAL HOTEL**  
PROPRIETOR,  
**FREDERIC SMITH.**

This first-class Hotel, conducted on strictly Temperance principles, is commended by the Rev. J. P. Bland, B.D., Sheffield; Rev. Rowland Hill, Bedford; Rev. R. Shaen, Royston; Rev. G. Vance Smith, D.D., Carmarthen; Rev. J. C. Street, Belfast; Rev. Philip Vance-Smith, M.A., Wigan; Rev. John Cairns, D.D., Edinburgh; Rev. Canon Hopkins, B.D., Ely; Rev. H. S. Paterson, M.D., London; Rev. E. Forbes Winslow, M.A., St. Leonards; Rev. A. B. Grosart, L.L.D., Blackburn; Dr. Norman Kerr, London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Room, Bath, &c. Breakfast or Tea, 1s. 6d. to 2s. Rooms 1s. 6d. to 2s. 6d. Service 9d. Printed Tariff on application.  
97, 99, 101, 103,  
SOUTHAMPTON ROW, RUSSELL SQ., LONDON

ESTABLISHED 1868.

THE LIBERATOR BUILDING SOCIETY  
20, BUDGE-ROW, CANNON-STREET,  
LONDON, E.C.

FIVE PER CENT. PAID ON SHARES (£30 each) and on deposits of £500 and upwards made for fixed terms.

DEPOSITS of £5 and upwards at ONE MONTH'S NOTICE, FOUR PER CENT.

RESERVE FUND, £80,000.

For particulars, apply to the Secretary,

F. H. ROCKE.

**ETHICAL SOCIETY, ESSEX HALL, ESSEX-STREET, STRAND, SUNDAY, May 19, Mr. G. J. ROMANES, F.R.S., on "Factors in the Growth of Moral Responsibility." 7.30.**

## LITTLE PORTLAND-STREET CHAPEL.

On SUNDAY, May 19th, the Rev. J. ESTLIN CARPENTER will Preach on behalf of the London Domestic Mission in the Morning, and the Rev. JOHN TREVOR in the Evening. Services 11.15 A.M. and 7 P.M. Collections after both services.

## "A WALK THROUGH GREECE."

TALFOURD ELY, M.A., F.S.A., will give Six Lectures (illustrated by Lantern Slides) in University Hall, Gordon-square (by permission of the Principal), at 8 P.M., commencing on May 23rd. Fee for the course, £1 1s.—For details, apply, by letter, to Mr. ELY, at 73, Parliament-hill road, Hampstead, N.W.; or University Hall, Gordon-square, W.C.

LONDON DOMESTIC MISSION  
SOCIETY.

At the 54th Annual Meeting, held at the Mission, George's-row, Lever-street, St. Luke's, on Wednesday, May 15th, C. E. SCHWANN, Esq., M.P., in the Chair, the following Resolutions were passed:—

1. Moved by the CHAIRMAN, and seconded by Professor C. B. UPTON:—

"That this Meeting expresses its satisfaction and confidence in the principles and methods of the London Domestic Mission, and offers to the Missionaries and their large and faithful band of helpers its deep sympathy with the unity of their fundamental aims, and the variety of means by which they are realised; that it rejoices in the continued efficiency of the numerous institutions under the direction of the Rev. F. Summers at George's-row; it assures the Rev. J. Pollard of its earnest hope for the complete restoration of his health, and congratulates the Rev. T. Robinson on the steady growth of the Mission at North-street."

2. Moved by Dr. DRUMMOND, and seconded by the Rev. W. C. BOWIE:—

"That the Treasurer's Accounts and the Report of the Committee be received and adopted, and, together with the Reports of the Missionaries be printed for circulation among the subscribers. That the following ladies and gentlemen be the Committee and Officers for the ensuing year:—Treasurer—P. M. Martineau, Esq.; Committee—Mr. Brabner, Mr. Bristowe, Mr. Howard Chatfield Clarke, Mr. Corkran, Mrs. Enfield, Mrs. Eveleigh, Mr. Lewis, Mr. Martinelli, Mrs. Rutt, Mr. F. S. Schwann, Miss A. Sharpe, and Mr. I. M. Wade; Auditors—Mr. I. S. Lister and Mr. John Gerard Cobb; Hon. Sec.—Rev. W. Carey Walters; and that the Committee be instructed to proceed with the purchase of the site in Capland-street, and the erection upon it of suitable buildings for the North-street Mission."

3. Moved by Mr. P. M. MARTINEAU, and seconded by Mr. CHATFIELD CLARKE:—

"That this Meeting regards the Mansford-street Church and Mission as an 'Association formed for carrying the same objects into effect' in the sense of Rule VII.; and in consideration of the interest manifested by the late Miss Coates in the Buxton-street Mission, most of the objects of which are now being carried out at Mansford-street, it authorises the Treasurer to convey to the Treasurer of the Mansford-street Church and Mission the sum of £166 13s. 4d., being one-third of Miss Coates's bequest of £500 to the Domestic Mission Society, with its sincerest hope for the prosperity and usefulness of the new work, and its earnest welcome to the Rev. H. Gow into this field of kindred labour."

4. Moved by Mr. CORKRAN, and seconded by Mr. SQUIRE:—

"That this Society having learnt with sorrow that it is to lose its Secretary, Professor Carpenter, owing to his removal to Oxford, wishes to place on record its grateful sense of the distinguished ability and untiring industry with which he has for the last nine years discharged the duties of the office, and its keen appreciation of his earnest devotion to the highest interests of the Mission."

5. Moved by Mr. P. M. MARTINEAU:—

"That the hearty thanks of the Meeting be given to the Chairman for his conduct in the chair."

## MEDICAL &amp; SURGICAL NURSING HOME,

16, UPPER WOBURN-PLACE,  
LONDON, W.C.,

For terms, apply to the Lady Superintendent,

Mrs. HENRY NELSON CAPEL.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C.; and Published for the Proprietors by C. A. BRIDGMAN, at the Offices, Essex Hall, Strand, London W.C.—Saturday, May 18, 1889